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With the Lord there is mercy, and with him
is plenteous redemption. (Ps. 79.7.)

Cloquet, Célestin

Month of the Dead;

OR,

PROMPT AND EASY DELIVERANCE OF
THE SOULS IN PURGATORY.

Approved

BY THE SACRED CONGREGATION

AND BY

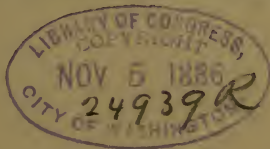
His Lordship, the Archbishop of Bourges.

Translated from the French of

✓
THE ABBÉ CLOQUET,

HONORARY CANON, APOSTOLIC MISSIONARY AND LATE
VICAR-GENERAL,

BY A SISTER OF MERCY.



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Imprimatur,

✠ MICHAEL AUGUSTINE,

ARCHBISHOP OF NEW YORK.

NEW YORK, Oct. 18, 1886.

NOTICE.

THIS little book was first published with the approbation of the Archbishop of Bourges, under the title MONTH OF DELIVERANCE FOR THE SOULS IN PURGATORY. Reprinted without any change except the insertion of some new Indulgences and the mention of new decrees which concern this subject, it was deemed advisable to give it this time a more intelligible title. It reappeared then in 1867, under this new name: MONTH OF THE DEAD; OR, PROMPT AND EASY DELIVERANCE OF THE SOULS IN PURGATORY,—provided, as formerly, with the approbation of the Archbishop of Bourges, and, in addition, with that of the Sacred Congregation. This notice has been deemed necessary to understand the approvals which follow.

APPROBATION.

I.

ARCHDIOCESE OF BOURGES.

We have read the little book entitled MONTH OF DELIVERANCE FOR THE SOULS IN PURGATORY, and we think that its perusal may be useful to persons who pray for these helpless souls.

APPÉ, *Vicar-General.*

BOURGES, Feb. 2, 1862.

II.

October 24, 1863, the Abbé Lamblin, Vicar-General of the Diocese of Bourges, being consulted by the author before the third edition of the same little work was published, informed him that his Lordship the Archbishop of Bourges maintained the same authorization in its favor.

III.

ARCHDIOCESE OF BOURGES.

By order of his Lordship the Archbishop of Bourges, I have examined the volume published by the Abbé Cloquet,

under the title of MONTH OF DELIVERANCE FOR THE SOULS IN PURGATORY. In the doctrinal portions of the work I have found nothing but what was exact and pious. As to that part which treats more particularly of Indulgences, decision must be reserved for the Sacred Congregation of Indulgences, to which we know the author has submitted it. Such as it is, and with the above reservation, this work seems to us efficient to benefit the suffering souls.

LAMBLIN, *Vicar-General.*

BOURGES, March 15, 1866.

IV.

Since the date of the present authorization, the author has obtained a favorable decree of the Sacred Congregation. We cannot, then, but wish the greatest circulation possible for the work which shall hereafter bear the title of MONTH OF THE DEAD; OR, PROMPT AND EASY DELIVERANCE OF THE SOULS IN PURGATORY.

LAMBLIN, *Vicar-General.*

BOURGES, Feb. 16, 1866.

v.

DECRETUM.

Cum praesens opusculum cui titulus: LE MOIS DES MORTS, OU DÉLIVRANCE DES AMES DU PURGATOIRE PROMPTE ET FACILE, etc., par M. l'abbé Cloquet, missionnaire, quoad Indulgentias, iudicio duorum Revisorum cum authenticis documentis collatum et juxta eadem emendatum fuerit, nihil obstat quod minus typis mandetur ac publicetur.

Datum Romae, et Secretariâ Sacrae Congregationis Indulgentiarum, die 22 Januarii 1866.

ANTONIUS-MARIAE, CARD. PANEBIANCO,
Praefectus.

PHILIPPUS CAN. COSSA,

[LOCO SIGILLI.]

Substitutus.

Translation.

The work entitled MONTH OF THE DEAD ; OR, PROMPT AND EASY DELIVERANCE OF THE SOULS IN PURGATORY, by the Abbé Cloquet, missionary, has been submitted, as to Indulgences, to the judgment of two revisers. It has been compared with authentic documents, and being in strict accord with them, there is nothing to prevent its being printed and published.

Given at Rome, at the Office of the Sacred Congregation of Indulgences, Jan. 22, 1866.

ANTOINE-MARIE, CARDINAL PANEBIANCO,
Prefect.

CANON PHILIPPE COSSA,

[L. s.]

Substitute.

VI.

We have seen and authenticated the above decree. ✠ CHARLES AMABLE,

Archbishop of Bourges.

By order,

PIERRE PARÉ.

Secretary of the Archbishop.

BOURGES, Feb. 16, 1866.

TO

Our Lady of Sorrows

THIS WORK IS DEDICATED

AS A TESTIMONY OF FILIAL LOVE AND GRATEFUL
REMEMBRANCE.

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PREFACE.

THE practice of the Month of the Souls in Purgatory is spreading more and more. It bids fair to become as popular as that of the Month of Mary. Its origin is very ancient, and, under a different form, we find it among the Jewish people, long before the Christian era. The proof of this we find in religious journals of our period, and especially in the *Opinion du Midi*, a French paper. Some years ago, the Abbé Serre, director of an Archconfraternity for the relief of the souls in Purgatory, established at Nîmes, thus expressed himself in the above-mentioned journal:

“Under the ancient law the Month of the Dead was one of the most general and one of the most usual forms of prayer for the deceased; indeed, devotion towards the dead appears to be

one of the most remarkable rites among the Jews. It was decreed after the death of the patriarch Jacob that his sons should mourn him for thirty days. It was the same on the death of the high-priest Aaron, and of his brother Moses; mourning for thirty days was renewed, and the people of Israel believed that they could not better testify their gratitude to these two great men than by offering to God supplications for their souls during a whole month.

“ This pious practice of praying for the departed during an entire, uninterrupted month became so deeply rooted among the chosen people that Scripture assures us mourning is only complete when the deceased has been sorrowed over during thirty days. ‘ This period,’ says the historian Josephus, ‘ has been recognized by all the Doctors as just and proper to weep over the loss of those dear to us.’ So the Catholic Church, which, from Apostolic times, has shown so much solicitude for her deceased children, never ceasing to pray for them, has also specially encouraged mourning for one month as the strongest expression and the most vivid

tribute of the compassion the survivors have for those who are no more. From this comes the holy rite called the Month of the Dead, to which liturgical authors give mystical interpretations. Saint Gregory rendered it more important by adding to it the celebration of thirty Masses on thirty consecutive days, and Innocent XI. enriched it with indulgences. Classed by the monks of Cluny among their pious exercises, it was adopted by the faithful during many centuries and recommended by Benedict XIII.

“Benedict XIX. wished to see it revived in its first vigor for the advantage of the living as well as for that of the dead. Laws were not wanting on this subject. In the Council of Bavaria it was agreed that on the death of one of the bishops or abbots of the province each of the survivors should say thirty Masses, and that the bishops or abbots should do the same for each dead priest or monk. In the Synod of Chelsit they prescribed the recitation of certain prayers, during a month, to aid more promptly the entry of the departed into the kingdom of happiness; and in

the capitularies of the kings of France it was ordained that fasting and offerings should be made during thirty days for the intention of friends and relations of the departed.

“Encouraged by so great a testimony, the piety of the faithful has always, although in various ways, consecrated a month to the memory of those who were dear to them. Thus, the clergy of Metz practised it for their bishop, Cléodulphe, by offering Masses, penances, prayers, and alms for him during thirty days; the holy abbot, Peter of Clugny, recommended all the priors of his Order to do the same for his mother, Raingarde. Charlemagne displayed his imperial magnificence in founding a Chapter of Canons, who recited thirty psalters each year and celebrated as many Masses for the repose and peace of his well-beloved son, Rotard; and the Most Serene Infanta, Isabella Clara Eugenia, besides the celebration of four thousand Masses, caused public and private prayers to be offered, during thirty consecutive days, for the soul of her deceased husband, the Archduke Albert. Saint Louis

Bertrand gave himself up to rigorous penances and very fervent prayers, during the same space of a month, for the intention of one of his religious brothers whom he had the consolation of seeing ascend to heaven on the thirtieth day. Saint Peter Damian narrates that in a certain monastery the Divine Sacrifice was daily offered, during an entire month, for the benefit of each monk at his decease; the whole community being obliged to assist thereat. At the abbey of Fulda, during the same space of time, the deceased is considered present in the refectory, and his portion of food is given each day to the poor for the good of his soul. Saint Norbert wished that in his Order of Premonstrants this double practice of devotion for the dead should be observed; and with the Friars Preachers, who are so charitable towards the dead, the rule of the great patriarch, Saint Dominic, ordered that for each brother or sister taken away by death there should be recited, during thirty days, one hundred *Pater nosters* by the lay brothers and by the sisters, and that the priests should say thirty Masses."

We read some time ago, in *Le Monde*, a French newspaper, the following:

“The pious practice of the Month of November for the Souls in Purgatory is spreading in the various dioceses of this kingdom. Last November it was established in many of the parishes, to the great satisfaction of zealous priests eager for its foundation, and to the great benefit of many of the faithful who joined in the devotion. Its method is analogous to that of the exercises for the Month of Mary. So great have been its fruits in the parishes where it has been introduced, that many other priests have resolved to establish it in their parishes next November, and there is reason to believe that it will shortly become a devotion common to all the churches of the kingdom of Naples.

“God, Who desires so much that the children of the Church Militant should aid the souls in Purgatory, will, without doubt, bestow generous blessings out of the treasures of His goodness on the pastors and on the faithful who co-operate in extending this work of mercy; and the suffering souls, faith-

ful as well as just, powerful as well as beloved of the Lord, who, in other respects, have so much the right to our aid, will return a hundred for one to those who assist them."

La Verité, a French journal, adds : "It is with great joy and sincere consolation that the propagators of the work so well known under the title of Month of November for the Souls in Purgatory see from day to day the realization of their dearest hopes.

"The pious practice of the Month of the Dead, already adopted in many Catholic churches, promises to assume still larger proportions this year."

Finally, the *Rosier de Marie*, another French paper, thus expresses itself : "By a special dispensation of Divine Providence, the Month of the Souls in Purgatory appears destined to become as general and as popular as the Month of Mary. We are almost certain it will be so for us, because, to our own knowledge, in many dioceses of France, this beautiful and touching devotion has assumed, within a few years, an extent that is truly prodigious, and we are happy to say that it is

spreading more and more every day, thanks chiefly to the salutary influence of several new associations or confraternities devoted to the dead, and to a number of works which pious writers have recently published on this devotion, all tending to lead hearts to the practice of good works and virtue."

We will indicate briefly how the Month of the Souls in Purgatory is practised :

1. As is generally known, many persons perform pious exercises in private during the month of November, specially consecrated to devotion towards the dead.

2. In some congregations and religious communities, both of men and of women, the exercises are ordinarily performed in common.

3. In others they content themselves with reading the daily meditation in the evening, each one doing what charity may suggest to him for the holy souls.

4. In numerous parishes where the zealous pastor is careful, each year, to recall to mind the opening of the Month of the Souls in Purgatory, near-

ly all the faithful make it at home, during the evening; not always, however, in the month of November, because in the country, at that time, the men have heavy work which requires rest at an early hour; but in the month of December, when the entire family is reunited. Then, after supper, each member takes his place around the rustic hearth, and while all are silently at work a child reads aloud the special reading for the day, after which he recites the Rosary for the intention of the souls in Purgatory, and all respond without interrupting their work. In this way the last hours of the day are doubly well spent.

5. Elsewhere the pastor assembles his parishioners at church in the evening, to read them the daily meditation and to give them the necessary explanations more or less long; then he recites with them the chaplet or other prayers for the dead, and the service ends by the singing of a canticle on Purgatory.

6. In many schools, at the end of the class, the above-mentioned reading is made to the children, always followed

by some short prayers in behalf of the faithful departed. The children are delighted with this exercise, and hasten to repeat to their parents whatever they may remember of the reading. The examples, above all, make a deep impression on them.

A more simple and more practical method than the preceding would consist in reading, each morning of November, at the beginning or end of Mass, or, better still, at the Gospel, for five minutes, some pages of a book both doctrinal and practical on Purgatory. This method can be adopted everywhere. A simple wish expressed by the bishops would suffice to render universal this manner of practising the devotion of the Month of the Dead.

Here is the general plan of our MONTH OF THE DEAD which may serve for the pious exercise that we suggest.

Composed of three parts, each part includes ten days.

FIRST PART. What is suffered in Purgatory.

SECOND PART. Those who suffer there.

THIRD PART. Means of delivering those who suffer.

The reading of each day contains :

1. The indication of an office to fill for the benefit of these suffering souls. This office, function, or duty is only suggested by a word, which word suffices to dictate to a devout heart works conformable to the thought contained in this simple indication.

2. The title of the subject.

3. A text taken from Holy Scripture.

4. An explanation of the subject, in the form of a short, interesting, and touching reading on Purgatory.

5. A revealed or historical fact concerning this place of expiation.

6. A resolution or practice useful either for one's self or for the relief of the suffering dead.

7. A prayer suitable to the subject.

8. An aspiration enriched with indulgences which are applicable to the faithful departed.

To make use of and to increase the circulation of this book is then one of the strongest proofs of kind remembrance, of tender charity, and of salutary assist-

ance which we can give to our dead. Is it not then desirable that persons devoted to their deceased friends should introduce the custom of distributing it to their relations and friends as a souvenir of the deceased on the day of or that following the burial, or at the time of a funeral service? This aim will attain its end in a direct and lasting manner.

Novena

In Behalf of the Souls in Purgatory.

To be commenced October 24.

FOR SUNDAY.

Lord God Almighty, I beseech Thee, by the precious blood which Thy divine Son Jesus shed in the garden, deliver the souls in Purgatory, and amongst them all, especially that soul which is most destitute of aid; and bring it to Thy glory, there to praise and bless Thee forever. Amen.

Our Father, Hail Mary and the De profundis.

FOR MONDAY.

Lord God Almighty, I beseech Thee, by the precious blood which Thy divine Son Jesus shed in His cruel scourging, deliver the souls in Purgatory, and amongst them all, especially that soul which is nearest to its entrance into Thy glory; that so it may soon begin to praise and bless Thee forever. Amen.

Our Father, Hail Mary, and the De profundis.

FOR TUESDAY.

Lord God Almighty, I beseech Thee, by the precious blood which Thy divine Son Jesus shed in His bitter crowning with thorns, deliver the souls in Purgatory, and in particular, amongst them all, deliver that one which would be the last to issue from those pains, that it tarry not so long a time before it comes to praise Thee in Thy glory and bless Thee forever. Amen.

Our Father, Hail Mary, and the De profundis.

FOR WEDNESDAY.

Lord God Almighty, I beseech Thee, by the precious blood which Thy divine Son Jesus shed through the streets of Jerusalem when He carried the cross upon His sacred shoulders, deliver the souls in Purgatory, and especially that soul which is richest in merits before Thee; that so, on that throne of glory which awaits it, it may magnify Thee and bless Thee forever. Amen.

Our Father, Hail Mary, and the De profundis.

FOR THURSDAY.

Lord God Almighty, I beseech Thee, by the precious body and blood of Thy divine Son Jesus, which He gave with His own hand upon the eve of His passion to His beloved apostles to be their meat and drink, and which He left to His whole Church to be a perpetual sacrifice and life-giving food of His own faithful people, deliver the souls in Purgatory, and especially that one which was most devoted to this mystery of infinite love; that with Thy divine Son, and with Thy holy Spirit, it may ever praise Thee for this Thy wondrous love in Thy eternal glory. Amen.

Our Father, Hail Mary, and the De profundis.

FOR FRIDAY.

Lord God Almighty, I beseech Thee, by the precious blood which Thy divine Son shed on this day, upon the wood of the cross, from His most sacred hands and feet, deliver the souls in Purgatory, and especially that soul for which I am most bound to pray; that the blame rest not with me that Thou

bringest it not forthwith to praise Thee in Thy glory and to bless Thee forever. Amen.

Our Father, Hail Mary, and the De profundis.

FOR SATURDAY.

Lord God Almighty, I beseech Thee, by the precious blood which gushed forth from the side of Thy divine Son Jesus, in the sight and to the extreme pain of His most holy Mother, deliver the souls in Purgatory, and especially that one amongst them all which was ever the most devout to this great Lady; that it may soon attain unto Thy glory, there to praise Thee in her, and her in Thee, world without end. Amen.

Our Father, Hail Mary, and the De profundis.

The Sovereign Pontiff, Leo XII., by a re script of the S. Congr. of Indulgences, Nov. 18, 1826, granted to all the faithful who, with at least contrite heart and devotion, shall say these prayers assigned for each day of the week, with the *Our Father*, the *Hail Mary*, and the *De profundis*, and pray, moreover, for some time, for the intention of His Holiness,

An indulgence of One Hundred Days, once a day.

MONTH OF THE DEAD;

OR,

Prompt and Easy Deliverance of
the Souls in Purgatory.

FIRST DAY.

OFFICE OF THE INTERCESSOR.

The Communion of Saints.

“Blessed are the dead who die in the Lord.”—
Apocalypse xiv. 13.

For the virtuous, the Supreme Judge has reserved heaven and its ineffable joys.

For the wicked, He has prepared hell and its unheard-of torments.

Where do those go who pass from this life having to atone for light faults which we call venial sins, or to suffer the temporal punishment for great sins of which the offence has been pardoned and the eternal punishment remitted by absolution? Into a place of expiation

called Purgatory. Such is the belief of the Church decided in the Council of Trent: "If any one says that, by the grace of justification, the guilt and eternal pain are so far remitted to the penitent that there remains no more temporal punishment to be suffered in this world, or hereafter in Purgatory, before entering the kingdom of heaven, let him be anathema!"

It is then true, O my God! that Thy justice exacts pain, punishment, and expiation for each fault committed, and that it watches at the gate of heaven to withdraw and to drive away from this place of innocence and peace those whose sins, not yet effaced, offend Thy gaze. Yes, whilst the Church Militant combats and merits, the Church Triumphant rejoices and sings without ceasing, Holy! holy! holy! The Church Suffering expiates in sorrow and cries, Pardon! pardon! mercy! However, she is not abandoned either in heaven or on earth, because the saints in heaven console and encourage their suffering brothers by the hope of happiness; and the just of the Church Militant may aid and even deliver them by

their prayers, sacrifices, and expiations made in common: this is what constitutes the Communion of Saints. O admirable intercourse between the living son and the deceased father, between mother and daughter, husband and wife, the living and the dead!

Historical Fact.

Madame de Strafford, a sincere Protestant, having some doubts on the Holy Sacrifice of the Mass and Purgatory, went to talk them over with Mgr. de la Mothe, Bishop of Amiens, who, without disputing with her, believed it his duty to undeceive her by speaking thus: "Madame, you know the Protestant Bishop of London, and you have confidence in him. Very well; I pray you repeat to him that which I am going to tell you: 'The Bishop of Amiens told me a thing which ought to astonish me; it is that if you can deny that Saint Augustine, whom we look upon, like him, as one of the greatest Doctors, said Mass and prayed for the dead, particularly for his mother, he himself will become a Protestant.'" This advice was fol-

lowed. The Anglican prelate said nothing, except that she had inhaled a contagious air which had deluded her. Madame de Strafford concluded that the Protestant bishop answered nothing, because he had nothing to answer. She herself became a Catholic.

Practice.

Take the resolution never to finish the day without being in a state in which you would wish to die.

Prayer.

O my Jesus, adorable Chief of the Church, I bless and thank Thee for having established, between the members who compose it in heaven, in Purgatory, and on earth, those bonds of charity which death will not destroy. We rejoice in the happiness of our brothers who are in glory; they present to Thee our desires and prayers, and ask, for us and with us, the graces we stand in need of to imitate them and obtain the same reward. Thou wishest also that we should be affected by the lot of those of

our brothers who have not a share in this happiness, because they have not yet discharged their debts to Thy formidable justice. This is why we pray Thee to apply to them the indulgences of the following ejaculatory prayer:

Holy, holy, holy, Lord God of hosts: the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost.

An Indulgence of One Hundred Days, once a day. An Indulgence of One Hundred Days, three times every Sunday, as well as on the Feast of the Most Holy Trinity and during its octave.

A Plenary Indulgence, once a month, on any day when, being truly penitent, after confession and communion, they shall pray for some time for the intention of His Holiness.

*SECOND DAY.***OFFICE OF CONSOLER.****All Souls' Day; or, The Day of the Dead.**

“As one whom the mother caresseth, so will I comfort you.”—*Is.* lxvi. 13.

This is a day which, each year, invariably finds minds with the same ideas, and hearts with the same sentiments; which gives gravity to all deportment, and seriousness to every face; covers all the world with solemn and reflective mourning; urges on the silent throng, and collects it in the churches and in the cemeteries; bows every head and bends every knee by the irresistible power of the same thought; loosens all tongues and moves all lips with the abundance and consolation of the same vows and prayers; recalls vividly in the family the absence of those whose loss they have mourned much and whom they still weep over; gives strength to the aged to plead with

unction and authority the cause, so interesting and so beautiful, of the souls in Purgatory. It is a gloomy and dismal day; one that comes at the time when all seems dying in nature, and appears to have been reserved to illuminate the tomb. This is called the Day of the Dead. All that is said, all that is done, on this day, tends to prove that they are not forgotten. May it please God that it will always be thus!

**An Appeal to the Living to intercede for
the Dead, by M. Lasalle.**

At least, there is one heart on earth which never forgets, one heart which remembers and prays without ceasing, one heart ready at all times to come to the aid of the abandoned dead: it is the heart of the Catholic Church. Ah! she is the mother—mother of those children who battle on earth, and mother also of those children who suffer in Purgatory; and the cries of both have a perpetual echo in her tender and compassionate heart. If you doubt this, you have but to look and to listen on these days of universal

funerals, where she affords within this heart a meeting-place of remembrance to her children of both worlds, in this incomparable feast, so well named by the Church the Commemoration of the Dead. That day, with mourning garments, with sighs in her voice, with tears in her heart, "Oh!" she says then to her desolate children, attentive to the voice of her prayer and of her grief, "console yourselves, my children, console yourselves; if your friends pray no more, if nobody remembers, I will always pray; I will never forget you; I am your mother, and I shall cause the lamentations of my love for you to be heard by those who forget you; I will call within my house your brothers and sisters to pray, to weep, to procure the lessening of your sufferings, and to hasten the day of your release. When they are come, I will send my priest as an angel of remembrance and of consolation; I will place in his heart my grief and yours, in his voice my accents; and I will say to him, 'Go, my son, and touch the hearts of thy living children by thy discourse on the sufferings of thy dead brethren; speak louder

than the silence of their tomb is profound; and when thou pleadest the cause of the greatest sorrows, speak strongly also, and fear not to say to these living ones, so cruelly forgetful, what it is to abandon the dead; tell them that this voluntary forgetfulness of the dead is inhuman and contrary to fraternal love.' ”

Origin of the Institution of the Commemoration of the Dead.

In the year 1048, says Peter Damian, a French religious returning from Jerusalem was thrown by a tempest on an island. Here he found a holy hermit, who told him that there was near by a place whence great flames could be seen arising, in which the souls of the dead were being tormented, and that he often heard the demons complain of those of the faithful, and especially of the Abbot Odilon and his monks, who by their prayers and alms aided these souls and delivered them from their sufferings. This religious, on his return to France, sought Saint Odilon, who was not unknown to him,

and narrated what had happened. Thereupon the holy abbot ordered that in all his monasteries particular prayers should be recited every year, on the second day of November, for the relief of the souls in Purgatory; and afterwards Pope John XVI., by the advice of Odilon, ordained that the same day should be observed throughout the whole Church.

Practice.

Be present at the Mass for the dead; visit the cemetery; preserve the graves of your departed in proper order, and pray much for them.

Prayer.

O God of all consolation! Author of the salvation of souls, have pity on those who suffer in Purgatory, and grant them, together with entire deliverance from their sufferings, the happiness Thou didst promise to Thy servant Abraham and his posterity. Be moved, O Lord, by the consideration of the fidelity with which they served Thee

during life, and forget the faults which through human frailty they have sometimes committed; take them from this place of punishment and darkness to bring them to the place of peace and light. Hear, O my God! my humble prayer, and grant this grace to those for whom I am particularly obliged to pray. I ask for it through the merits of Him Who undertook to discharge all for us, and Who liveth and reigneth with Thee, world without end. Amen.

Good Joseph, our guide, protect us and the holy Church!

An Indulgence of Fifty Days to associates of the Perpetual Devotion of Saint Joseph, as often as they piously recite this short ejaculation, in any language.

*THIRD DAY.***OFFICE OF ADVOCATE FOR THE
SUFFERING SOULS.****Why is there a Purgatory ?**

“I will give glory to the Lord according to His justice.”—*Ps.* vii. 18.

The object of Purgatory is to purify the souls of the dead who are not in that state of culpability which merits the eternal torments of hell, nor in that state of purity required to appear immediately before the thrice-holy God Who reigns in heaven.

To this number belong sinners formerly guilty of mortal sins pardoned but not yet sufficiently expiated, and the imperfect tainted by venial sins, forgiven or not, which remain to be atoned for by sufficient penance.

Purgatory is therefore only a transitory state, a temporary expiation of which the term is more or less distant, according to the degree of guilt of

each soul, or, rather, according to its debt of expiation. To understand this well, it is necessary to know that in sin we distinguish two things: the offence done to God, and the chastisement which must be the punishment. It is true, the offence is pardoned after absolution received in the Sacrament of Penance. If our dispositions of sorrow and love of God were perfect, then all the punishment would likewise be totally remitted. But generally our dispositions are such that the eternal punishment due to mortal sin is only changed into a temporal punishment, which it is necessary to endure in this life by doing a severe penance, or after death by suffering in Purgatory. In fact, the penitent rarely has the sufficient and necessary contrition to efface and discharge all temporal punishment, and the penances imposed by the confessor are nearly always too insufficient to liquidate the debt of expiation. Now, for want of expiation here below, or of indulgences gained in requisite dispositions during life, it is necessary that the soul should make satisfaction to the divine Justice in the pains of

Purgatory after death, and such is the purpose for which God has established this place of expiatory sufferings.

Saint Frances visits Purgatory.

We read in the life of Saint Frances of Rome that an angel compelled her to survey the place for the purification of souls. She tells us that Purgatory is divided into three parts, each subdivided into three regions. Sharp and fiery flames fill Purgatory; but at the same time, far from being dark and gloomy as those of hell, they shed a living light. The souls who go there know that, to be renewed and prepared for heaven, it is necessary that they should be cleansed of all their blemishes. Their sufferings equal those of hell, but are soothed by the holy love of God and by their will submitting to His justice; they are accompanied by hope and desire. Hope sustains and consoles the souls during the time of expiatory sufferings; the inexpressible desire which moves them towards the Supreme Good, of which they are deprived, is the most cruel of their tor-

ments; but at the same time the consciousness of the successive purification which is operating in them, the thirst of satisfying eternal Justice, are so very forcible, that they would not wish to leave this, the abode of the Church Suffering, before being able to present themselves to the Judge of the living and the dead clothed with their new robe of innocence; for nothing defiled can enter heaven. It was revealed to this saint that the penitent who confesses and is absolved has seldom the contrition necessary to efface temporal punishment, and that the penances imposed are inadequate to the offences; therefore, in default of indulgences gained with the requisite dispositions, it is necessary to satisfy the justice of God by the pangs of Purgatory, which exceed all that we can imagine.

Practice.

Pray for Protestants who do not believe in Purgatory, and for bad Catholics who seldom think of it.

Prayers.

ACT OF FAITH.

My God, I firmly believe all that the Church believes and teaches, and especially the existence of a place of expiation called Purgatory, where the faithful complete, after death, the satisfaction due to Thy justice. I believe it, because it is Thou, O infallible truth, Who hast revealed it, and because Thou canst neither deceive nor be deceived.

ACT OF HOPE.

My God, I hope for Thy holy grace in this world, and that, after having atoned for all my sins whether it be in this life or in Purgatory, Thou wilt permit me to enter paradise through the meritst of Jesus Christ, my Saviour.

ACT OF CHARITY.

My God, I love Thee with all my heart, above all things, and I love my neighbor as myself for love of Thee.

For this double motive, I entreat Thee to comfort and even to release entirely the souls in Purgatory, so that our love for Thee and for them may be satisfied.

To gain the Indulgences attached to the Acts of Faith, Hope, and Charity, it suffices that the formula of these acts expresses and explains the particular motive of each of the three theological virtues. Therefore, by reciting the above-mentioned formula, or any other, one can gain each time an Indulgence of Seven Years and Seven Quarantines, a Plenary Indulgence once a month, provided that the recitation has been made daily, and a Plenary Indulgence at the hour of death.

FOURTH DAY.

OFFICE OF DEFENDER.

God Invisible.

The pains of Purgatory, according to the Doctors of the Church, resemble those of hell, except that in the former place there is hope, and its duration is limited: the pain of loss and the pain of the senses are there.

For the souls who suffer in Purgatory the penalty of loss is the sorrow occasioned by the temporary privation of the sight of God.

On leaving the body, the soul finds itself before the face of God, in presence of His glory: it is struck and dazzled by the amiability of His majesty. God is then Judge. Notwithstanding His heart, or His paternal tenderness, not finding it entirely exempt from sin, He must condemn it to undergo the expiations of a severe and painful prison. Yet if in this place of expiation these souls could

forget God ! but no, this is impossible: it is necessary that they remember Him always, that they think unceasingly of that immense, infinite, and sovereign Good whom they invoke every moment with all their strength, whom they eagerly desire and covet. Each instant they believe they see and grasp Him, each moment they rush with incredible, unheard-of efforts, only to be more disappointed each time, because a powerful hand constantly draws them back and an interior voice cries to them, "Stop ! You are not yet sufficiently pure." This is an immeasurable torment.

Purgatory according to Saint Frances.

Saint Frances of Rome, in a vision of which we have already spoken, learned that as soon as the soul has left the body the angel guardian presents to the Almighty 'he account of its good works, whilst the devils accuse it of its faults. The sovereign Judge pronounces in favor of souls when they have not finished their earthly life in the state of mortal sin. The angels then

conduct them to Purgatory; they are there punished according to the guilt and number of their sins, and their celestial guides remain at the right of their prison to conduct them to heaven when the term of expiation is completed. The evil spirits who have tempted the souls are chained on the left of Purgatory. They cannot hurt them more, but, by divine permission, they reproach them for the faults which they are expiating, and howl with regret for having lost them, because Lucifer will punish themselves with new chastisements.

The souls partly purified quit the lower places of Purgatory and ascend higher and higher; their sufferings diminish in the same proportion, and they become insensibly pure and luminous.

These suffering souls know their reciprocal faults; they are aware that they are justly punished, and that they merit still greater pains. The consciousness of the mercy of God and the certainty of seeing Him one day console and support them.

Practice.

From time to time devoutly press your crucifix to your lips, with an ejaculatory prayer like that which follows.

Prayer.

Where then is He, the soul of my soul and the life of my life? Where then is He, the Spouse of the soul sighing for God, that weeps and laments as a hell the torment of not possessing Him? In vain I seek Him on this bed of flames and in this darkness; I find Him not, and my love, instead of Him, grasps but the night, and embraces only nothingness. O my Beloved, why dost Thou conceal Thyself? Oh! I pray Thee, rend this veil of darkness which prevents me from seeing Thee, and draw me with all Thy elect by the beauty of Thy eternal gaze! O justice of my God! since it is necessary that love must pay Thee all its debt, ah! strike but with one blow this love so impatient to satisfy Thee; multiply my sufferings, but shorten the time, and,

if it is necessary, give to a minute ages of anguish; better all torture be spread than the misfortune of waiting for it. I love, oh ! yes, I love Jesus Christ, my Love; and my greatest suffering is not finding Him Who, in espousing me on earth, has promised heaven for the eternal nuptials !

O Jesus, listen to these accents of the souls in Purgatory of which we are the echoes, and accept the humble indulgenced prayer which we add in their name:

My sweetest Jesus, be not my Judge, but my Saviour !

An Indulgence of Fifty Days each time, and a Plenary Indulgence on the Feast of St. Jerome Emiliani (July 20), if this ejaculation has been said at least once a day for a year.

FIFTH DAY.

OFFICE OF PENITENT.

The Exile.

“ There we sat and wept : when we remembered
Sion.”—*Ps.* cxxxvi. 1.

Imagine an only son who lived for some time with little dignity and propriety, in a strange land, in a distant country. Recalled by his father, he hastens home, he returns with confidence; but what is his surprise to see that his father, fully informed of the smallest of the details of his life, reminds him of them with exactness, reproaches him for them in presence of all the family assembled for rejoicing and feasting! This is yet but little: this father, after having shown what pain and sorrow it had cost him to be just and firm, ordered this guilty and unhappy son to withdraw from his presence, and to shut himself up in an

obscure and deep cave in a forest, until the time when, his errors and faults being sufficiently atoned for, entrance could again be opened and he recalled, never more to be separated from his father. This guilty son had no possible justification. He is shut up in the horrible cave, where, in the midst of the most poignant tortures, of the most heart-rending regrets, the image of his father unceasingly presents itself to him—an image which he vainly endeavors to draw to himself and embrace.

This supposition is dreadful, and yet this punishment can scarcely give us an idea or furnish us with a perception of the state of the souls in Purgatory. Arrived at the edge of the abyss where atonement condemns them to a sorrowful exile, they stop on a shore a thousand times more desolate than any earthly shore, and there, quite full of the thought of the celestial country, they begin to weep its absence with tears that differ from our tears and sighs as heaven differs from earth and time from eternity.

Saint Cyril.—The Exile.

To show how far our prayers and good works can be useful to the dead, Saint Cyril employed, in the first ages of Christianity, the following comparison: "Suppose a king," said he, "had sent one of his subjects into exile, and that some of his servants came to entreat him to shorten this punishment or to soften it, and in order to obtain this favor they offered to serve their master with more zeal, ardor, and devotion, and to make personal sacrifices; and that the king on their account sweetened the fate of the exile and terminated it: what shall he have done that was not proper, natural, and reasonable?" Thus does the Lord act. All that can be satisfactory for ourselves He gives us the power to apply to others; the punishments we voluntarily impose on ourselves He consents to impute to the souls in Purgatory, and to let these be substitutes for those which He has inflicted upon them. Now, since God gives us power to relieve them,

does He not make it an obligation for us?

Practice.

Console those who have lost some relative or friend; teach them to make their tears useful and profitable for those they mourn.

Prayer.

O holy country of our souls! O beautiful heaven, of which the best days here on earth are but a feeble reflection! Ah! when shall we enjoy the happiness reserved for us above; when quitting this life, enlightened by the light of faith and hope, supported particularly by the force of our love, we shall see from afar those eternal feasts of which Jesus Christ is the light and consummation: not having power to fly towards you; to wait an hour, a day, years, centuries, before seeing the grandeur of your magnificence and plunging one's self in the torrent of your delights. My God, what an exile!

Therefore have I hastened to cry out for the souls who already suffer this torment:

My Jesus, mercy !

An Indulgence of One Hundred Days each time this ejaculation is said with at least contrite heart and devotion.

SIXTH DAY.

OFFICE OF PRESERVER.

Fire! Fire!

“Which of you can dwell with devouring fire?”—*Isaias xxxiii. 14.*

By the pain of the senses, the Church means other torments than the pain of loss, and principally fire of an unintelligible nature.

All the torments of the martyrs do not approach the sufferings of Purgatory, according to the revelation made to Saint Magdalen of Pazzi. And further than this, what would make the most confident tremble, the Angelic Doctor teaches that the pains of Purgatory are greater in some sense than those which our good Saviour endured in His sorrowful passion. All the fires of the earth are not comparable to the fires of Purgatory; they are but the figure of it. “The reason is,” says Saint Thomas, “that the fires of Purgatory are the

same as those of hell, which do not act by any natural power, but as instruments of the anger of God, which is like the flame of these fires, and gives them a force they naturally have not."

Saint Gregory has also said: "I know that after this life many will finish the expiation of their faults in the flames of Purgatory; and this fire, though it is not eternal, is more unbearable than the greatest tribulations that we can imagine." When a conflagration devastates one of our terrestrial habitations, we hear from all parts these cries, Fire! fire! help! and each one hastens to the place of the disaster and tries to impede its progress. Now, with what ardor should we not repeat this cry in favor of those souls plunged in fires much more violent, and to comfort them in evils more terrible than all the sufferings of this earth!

A Person on Fire.

The Venerable Margaret Mary, being one day before the Blessed Sacrament, suddenly beheld a person on fire the violence of which penetrated her so

strongly that she believed herself surrounded by the same. She did not recognize the individual who was shown to her, but his condition made her shed many tears.

The suffering soul then told her that he was a Benedictine religious of the congregation of Cluny, who had formerly been Prior of the convent of Paray, to whom she had once confessed, who had given her some consolation on that occasion, and had allowed her to receive Holy Communion. God permitted him in his sufferings to apply to Sister Margaret for relief through her prayers. He asked then that she would offer and apply to him all that she might do and suffer for the space of three months. At the same time he made known to her three causes of the great sufferings to which he was condemned: the first was too great an attachment to his reputation, which sometimes made him prefer his own interest in this matter to the glory of God; the second was want of charity towards his brothers; the third was a too natural affection which he had had for creatures, and the evidences which he had

given of it during the spiritual conferences he held with them. This, he said, was very displeasing to God.

Sister Margaret promised to do what was asked of her if she could obtain permission. Finally this was granted, but her promise did not deliver her from the sight of this afflicting spectacle, which did not leave her during all that space of time. She seemed to see this religious always near her, who communicated to her his flames from the side whence they appeared to issue, and she felt in all that side of her body such vivid pains that she wept almost continually.

The Superior, who knew her state and the cause of her sufferings, found no other means of relieving her than to impose penances, as disciplines, etc., and these holy practices brought relief to the religious and to the Sister. At the end of three months both were delivered from their pains; for Sister Margaret saw this holy religious go up to heaven full of joy, after having acknowledged his gratitude and assured her he would intercede for her before God.

Practice.

Examine if you do not sometimes yield to human respect, and see how you can destroy in yourself and in others this weakness, which leads so many souls to Purgatory, and even to hell.

Prayer of the Church.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that, through the devout prayers of Thy Church on earth, they may obtain that remission of pain which they have ever desired. Who livest and reignest world without end. Amen.

An Indulgence of One Hundred Days.

Ejaculation: Jesus! Mary!

An Indulgence of Twenty-five Days to all those who shall devoutly invoke these most holy names.

SEVENTH DAY.

OFFICE OF MEDIATOR.

The Anger of the Lord.

“The breath of the Lord is as a torrent of brimstone.”—*Isaias xxx. 33.*

Can we not say that this breath of the Lord which is terrible as a torrent of brimstone is the Holy Ghost? For, since He is the personified love of the Father and Son, and great love causes great hatred, and great hatred great revenge, it is He who gives the punishment for sin, and, as He is God, He exercises vengeance as a God. So that all men together, with creatures and demons combined, could not give to the fire which burns souls the amount of strength it has to torment them, for this requires the almighty power of God. Let us cry, then, with the prophet *Isaias*: “Behold the name of the Lord cometh from afar, His wrath burneth and is heavy to bear; His lips are filled

with indignation, and his tongue as a devouring fire." "Alas! Lord," said the prophet-king, "Thy arrows are fastened in me, and Thy hand hath been heavy upon me."

Saint Bernard descended in spirit into this burning gulf of Purgatory, and after having seen what he called a great vision, exclaimed, "Woe to us if we do not accomplish all our penance on earth, and that we should be obliged to accomplish it in this insupportable fire, more cruel and more ardent than anything imaginable!"

A Moment in Purgatory.

Turlot relates that a sick man suffering great pains during a year finally asked God to let him die. The choice of three days in Purgatory or of another year of suffering on earth was offered to him through an angel. The invalid chose the three days in Purgatory. Scarcely had he found himself there than, visited anew by the angel, he complained of suffering many years, in place of the three days which had been offered to him. "Why," replied the

angel, "you have only been here a moment; your body is still warm, and you speak of many years!" This soul earnestly asked to return to the earth and suffer again the same pains for a year. His request having been granted, the invalid incited all who came to see him to accept readily the pains of this world, rather than expose themselves to those of the other.

Practice.

Devote some minutes to spiritual reading. Happy are they who make this a daily practice!

Prayer.

Most powerful Lord, God of Israel, the souls of those who love Thee cry to Thee in the grief which oppresses them, and in the violence of the desire which consumes them. As a thirsty stag pants after a spring of living water, so they sigh after Thee; they burn with an ardent thirst to enjoy Thee Who art the living God. They say unceasingly, "When shall it be

given to me to appear in the presence of God?" They nourish themselves with the bread of tears, because they have not yet had the happiness of possessing Thee. Deign, holy Father, to hear their desires; listen to the voice of the blood of Thy Son which pleads in their behalf; do not longer conceal Thy face from them; pronounce their deliverance, and, remembering Thy mercies, delay not to receive them into Thy eternal tabernacles.

For this purpose, deign to apply to them the indulgences of the following prayer:

Hail Mary, full of sorrows, the Crucified is with thee; tearful art thou amongst women, and tearful is the Fruit of thy womb, Jesus. Holy Mary, mother of the Crucified, grant tears to us, crucifiers of thy Son, now and at the hour of our death. Amen.

An Indulgence of One Hundred Days each time.

EIGHTH DAY.

OFFICE OF ZEALOT.

Suffer! How long?

“ Out of the depths I have cried to Thee, O Lord;
Lord, hear my voice.”—*De profundis.*

How long does a soul suffer in Purgatory? This is a profound mystery. What is certain is that each soul remains a time proportioned to the number and gravity of the faults to be expiated, and the duration of it is generally long, for Cardinal Bellarmine wishes us to pray always. Long before him, Saint Augustine had said: “ Let nobody ever think of placing the limit of the sufferings of Purgatory on this side of the final and formidable day of general judgment !” For twenty years he had prayed, practised mortifications, and offered sacrifices for his deceased mother, Saint Monica. Another author dared to form this proposition: “ A soul shall not pass more than

ten years in Purgatory." Immediately the Chair of Saint Peter interfered, and spake by the mouth of the wise and virtuous Pontiff who then occupied it. Alexander VII. solemnly condemned the bold, audacious proposition; and the duration of the pains of Purgatory continues to remain a secret between God and the souls who suffer there.

However, if we consider some visions and revelations which Venerable Bede, St. Dionysius, the illustrious bishop of Carthage, and many other holy and wise persons have not feared to relate and authenticate, we shall learn by evidences from Purgatory that there are souls who will positively dwell in its sufferings till the end of the world.

Cardinal Bellarmine says there are souls condemned to burn in Purgatory till the day of Judgment; and this agrees with what Tertullian says, that in this subterranean prison many souls will be punished for some fault till the time of resurrection. Saint Cyprian also speaks of the length of these pains, when he says it is one thing to burn a long time for the expiation of sins, and another to atone for them by penance.

**Bellarmino.—Innocent III. in Purgatory
until the general Judgment.**

Pope Innocent III., having died after he had presided over the Council of Lateran, appeared to Saint Lutgard, who, astonished to see him surrounded by flames, asked him who he was. "I am Pope Innocent," he replied. "What!" she exclaimed, "is it possible that our common father is so horribly tormented?" "I suffer this pain for three sins which would have caused me to be condemned to the eternal fire if, at the point of death, I had not received the grace of true repentance, through the intercession of the holy Mother of God, in whose honor I had founded a monastery. Therefore I have escaped eternal death; but I should burn in Purgatory till the day of Judgment if the Mother of Mercy had not obtained for me from her Son the favor of coming to ask the help of your prayers." Having said this, he disappeared. Saint Lutgard made known to her sisters the pitiable state of the Pope, and exhorted them to help him. For this

object she herself practised very severe mortifications.

All this has been extracted from her life. "I acknowledge," continues Bel-larmine, "I acknowledge for myself that this example has often caused me to tremble with fear; for if a Pope who had had a reputation not only of honesty and wisdom, but even of sanctity, and whom we look upon as a model of virtue, has narrowly escaped damnation; if his Purgatory ought to last till the end of time, is there, in the world, a prelate (and we ourselves add: still more so, is there a Christian) who has not reason to tremble, who should not enter within himself and seriously examine his conscience? Let us at least learn from this terrible history to watch over our interior, for fear that, flattering ourselves too much or lending ear to flattery, we might fall into illusion, and from illusion into sin."

Practice.

Make a visit to the Blessed Sacrament in order to ardently solicit the relief and deliverance of the souls in Purgatory.

Prayer.

Hail, O Queen of Mercy! our life, our sweetness, and our hope not only in this valley of tears, but also in the place of expiation, hail! To thee do we cry, O comforter of the afflicted; we sigh and lament for our brothers suffering in Purgatory. Turn, O our advocate, thine eyes of mercy towards them; show unto them the blessed Fruit of thy womb, Jesus. This is what we earnestly implore for them, O clement, pious, and sweet Virgin Mary.

Ejaculation: Blessed be the holy and Immaculate Conception of the most Blessed Virgin Mary.

An Indulgence of One Hundred Days, each time this ejaculatory prayer is said with at least a contrite heart and devotion.

*NINTH DAY.***OFFICE OF CONCILIATOR.**

**Duration estimated from Indulgences and
Canonical Penances.**

“Wo is me, that my sojourning is prolonged.”
—*Ps.* cxix. 5.

The Church grants indulgences of ten, twenty, thirty, fifty, and even one hundred years. Whether we say that these numbers correspond to as many years without which the sinner would have been obliged to pass in Purgatory, or that we think they indicate remission of temporal punishment equivalent to that obtained by the performance of canonical penances, it is always evident that long penances are required for the expiation of our sins, and if surprised by death, these penances must be completed in Purgatory. We can further conjecture the length of expiation in the other life by the severity of the penitential canons, or rules of penances,

arranged by the Church as an estimated equivalent.

The following is an extract taken from instructions to confessors by Saint Charles, printed by order of the French clergy:

“For voluntary and deliberate perjury, forty days on bread and water, and the seven following years passed in penance.

“For having thoughtlessly taken the name of God in vain once, seven days on bread and water, and fifteen for the second and third time.

“For having publicly blasphemed against God, the Blessed Virgin, or any saint: to remain kneeling outside the door of the church during all the High Mass for seven consecutive Sundays, and, the last of these seven Sundays, to be there without mantle or shoes, with a rope around the neck; to fast on bread and water for the seven Fridays which precede these Sundays; to be deprived during this time of entering the church; and, if possible, to feed, on each of these Sundays, one, two, or three poor persons, or to perform some other penance instead.

“For having done servile work on Sunday or a holiday of obligation, three days on bread and water.

“For having spoken in Church during Divine Service, ten days on bread and water.

“For having violated the fast of Lent, seven days of fast for each day on which we failed to observe the precept.

“For having injured father or mother, three years of penance; for having struck them, seven years.

“For having indulged hatred against a parent, to fast on bread and water as long a time as has elapsed without being reconciled.

“For having stolen, once or twice, things of little importance, one year of penance.

“For light slander, three days of penance.

“For readiness to slander, seven days on bread and water.

“For being over-anxious to please men, three years of penance.

“For sins against the sixth commandment, three, ten, fifteen years of penance, even all one's lifetime, according to the gravity of these faults, etc., etc.”

Suppose a man had committed ten, twenty, thirty times, or more, faults which require many years of penance. His life is too short to expiate them entirely in this world; he must then atone for the remainder in Purgatory.

Now, if confessors impose less of these kinds of penances, it is not that the Church judges we do not merit them; but knowing the weak courage of many, like a kind mother she prefers to let us go to Purgatory because of the insufficiency of penances imposed in the holy Tribunal, to which the fervent can add something, than to be the occasion of a large number of her children going to hell through the discouragement they feel by a too difficult access to the Sacrament of Penance.

Historical Fact.

Saint Augustine regards as certain that Adam, who shed so many tears during his long life of nine hundred and thirty years, was obliged to continue his penance after death till the time when our divine Saviour, having paid his ransom on the cross, de-

scended into the place his soul inhabited in the midst of pain and grief. David lamented his double fault all his life. The tears that Peter shed to deplore his denial had marked two furrows on his cheeks. And what have we done in the way of penance?

Practice.

Form the habit of applying to the souls in Purgatory every morning the indulgences attached to the prayers offered during the day.

Prayer of the Church.

Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the sufferings of Purgatory; deliver them from the jaws of the lion, that they be not engulfed in the abyss nor fall into darkness; but may the standard-bearer, Saint Michael, conduct them into the holy light promised by Thee to Abraham and his posterity.

Lord, apply to them the indulgences of the following prayer and ejaculation:

My Queen! my Mother! I give myself entirely to thee; and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore, good mother, as I am thine own, keep me, guard me, as thy property and possession.

My Queen! my Mother! remember I am thine own. Keep me, guard me, as thy property and possession.

An Indulgence of One Hundred Days, once a day, to all those who, with fervor and at least contrite heart, shall say, morning and evening, the above prayer and ejaculation, after one *Hail Mary*, to implore of the Blessed Virgin victory over temptations, especially over those against chastity; and a Plenary Indulgence, once a month, to those who, after confession and communion, shall visit a church and pray there for the intention of His Holiness.

*TENTH DAY.***OFFICE OF COMPENSATOR.**

Duration estimated from the Practices of the Church.

“My soul is as earth without water unto Thee.”
—*Ps.* cxlii. 6.

The long duration of the pains that souls may suffer in Purgatory is understood by the infallible Church, when she offers the holy Sacrifice of the Mass for the dead, not only at the time of the obsequies, but the third, seventh, ninth, and thirtieth day after death. She permits anniversaries which last for several centuries, authorizes and even promotes the foundations of perpetual service. Does this not tell us, clearly and explicitly, that these souls may have need of help and aid during long years and even to the end of time?

Say not, then, at a person's death, “She is happy! Behold her delivered from all evils!” This would be

want of reflection on what she probably suffers in Purgatory, if she died reconciled with God. Great saints, saints who have wrought miracles, have passed through the expiatory flames. Leave no person, therefore, without the help of suffrages. Alas! how many souls, on account of badly enlightened piety or misunderstood veneration paid to their memory, groan in the flames of Purgatory, whilst they are invoked as being already in heaven!

Saint Gregory the Great.—Thirty Masses.

Whilst Saint Gregory the Great was Abbot in the monastery of Saint Andrew, one of the monks, named Justus, had treasured and carefully hidden three pieces of gold; but he revealed his fault on his death-bed. To punish this infraction of the rule which forbade all sentiment of proprietorship in an exemplary manner, Gregory forbade the community to visit the sick man and pray around him, as was customary; he sent but one priest to assist him and exhort him to penance. Justus

detested his fault, and died with sentiments of the most lively compunction. The holy Abbot did not stop there: his zeal to maintain monastic discipline made him do that which Saint Macarius had done under similar circumstances: he commanded Justus to be buried, with the three pieces of gold, under a dunghill; but, as he had died penitent, Gregory did not wish him to be deprived of the prayers of the Church, but ordered the holy Sacrifice of the Mass to be offered for him during thirty consecutive days. We read in the works of this Saint that after the Mass of the thirtieth day Justus appeared to one of the brothers, and told him that he was about to be freed from the pains he had endured since his death.

Practice.

Have a great devotion to the Sacred Heart of Jesus, and be of the number of those who propagate it. Pray often for the faithful departed to this compassionate Heart.

Prayer.

O Heart of Jesus, burning with love for these souls, why do I not ask of Thee their eternal happiness? Canst Thou refuse me, since Thou desirest it so ardently? Thou askest it Thyself of Thy Father, but Thy prayer and sacrifice can only be useful by the application I myself make of it for them. How can I see Thee immolated on the altar or annihilated in my heart for the salvation of the living and the dead, without thinking of those who have preceded me in life? And when I shall pay them and Thee, O Heart of my Saviour, this debt of charity, shall I not have reason to hope that Thou wilt one day inspire others with the same charity for me? When I shall serve to accomplish Thy designs and to satisfy Thy thirst for the welfare of all, canst Thou refuse to return me the good I will have done for Thee and to receive me, with those whom I have brought there, into Thy eternal tabernacles?

Meanwhile, deign to apply to them

the indulgence attached to the following offering:

My loving Jesus! I (N. N.) give Thee my heart, and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness; and with Thy aid I purpose never to sin again.

An Indulgence of One Hundred Days, once a day, to all who shall, with at least contrite heart and devotion, make this offering before a picture of the Sacred Heart; and a Plenary Indulgence once a month.

ELEVENTH DAY.

OFFICE OF LIBERATOR.

We can do nothing; you who live can do all.

“I must work the works of Him that sent me, whilst it is day: the night cometh when no man can work.”—*John ix. 4.*

All merit and, of course, all satisfaction cease at death, because the soul has no longer liberty to choose between good and evil. This is the reason why the souls in Purgatory are powerless to help themselves, and to hasten their deliverance. They are prisoners for debt whose captivity only ceases at the time fixed by the judge, not being able by themselves to gain and liquidate the amount which is the cause of their seclusion. Our lot, as children of the Church Militant, is therefore preferable, not only in being able to merit for ourselves, but, besides, to supply for the dead and give part of our satisfactions to our brethren of the Church Suffering.

So it is from us alone that they expect relief, help, and the termination of their sufferings. We are the only resource of the dead; we alone are their deliverers; for we alone can suffer with merit and, consequently, expiate. Heaven consoles them, we relieve them; Heaven encourages them, we deliver them; the saints show them their fatherland, open their arms to receive them there, we introduce them into this celestial abode of repose and happiness. Such is our power, Christians! Now, this power, in presence of so much powerless suffering, creates for us a strict obligation of hastening to their relief. For, the poorer one is, the more are we bound to aid him. Who is poorer than he who has nothing, who owes much, and who has no means of working, earning, or asking, if, nevertheless, he must give satisfaction, even to the last farthing, in the midst of inexpressible torments? Saint Thomas teaches that prayers offered for the dead are more favorably received by God than those addressed to Him for the living.

Listen to these poor prisoners for debt, saying to you words analogous to

those which a prisoner on earth addressed to a woman whose consideration was great, and whose hand was strong enough to break his irons and give him liberty: "Madam, I shall have suffered one hundred thousand hours the 25th of this month, 1760, and there still remain for me two hundred thousand hours of suffering." Hear them add: "We can do nothing, nothing for our deliverance. To suffer, suffer on, and know that the suffering produces nothing; to shed tears of fire and feel that, under the burning dew of these tears, nothing can spring up but suffering succeeding suffering, until the hour when Justice, after having counted the moments and weighed the sufferings, can say, 'It is sufficient! But oh! it is hard!' Mortals! help, help! extend your hand to the poor captive and deliver him."

Want of Suffrages.

"I have learned from Sister Margaret Mary," says Mother Superior Greffier in her memoir, "that two religious for whom she prayed after their death were

shown to her in these prisons of divine Justice; but one suffered pains incomparably greater than those endured by the other. She complained much of herself, for, on account of her faults against charity and holy friendship which ought to reign in religious communities, she drew upon herself, amongst other punishments, no share in the suffrages offered to God for her by the community. The only relief she received was from the prayers of three or four members for whom she had had during life less affection and inclination. This suffering soul also accused herself of the too great readiness she had manifested in dispensing herself from the rule and the common exercises; finally, she bewailed the care she had taken while on earth to procure ease and accommodation for her body. At the same time, she made known to our dear Sister that, as a punishment for these three faults, she had suffered three furious assaults of the devil during her agony, and that, believing herself lost each time, she was on the point of falling into despair; but the Blessed Virgin, for

whom she had a great devotion, drew her from the clutches of the enemy.

“The other religious, who suffered less, asked nothing; at which Sister Margaret being astonished, it was revealed to her that this soul was not allowed to ask of her, on account of having failed in corresponding to the call which God had given her of going to Him by pure suffering, and, contrary to His design, having anxiously sought relief.”

Practice.

Joyfully obey, as you would God, those whom He has given you for superiors.

Prayer.

Great Saint Joseph, who loved Jesus so tenderly, and who felt so keenly the severity of His absence during the time you spent in Limbo, I earnestly recommend all the suffering souls in Purgatory to you. Be their consoler in this place of punishment and atonement; deign to obtain for them an application of the pious suffrages of the faith-

ful, and in particular my own; make yourself their intercessor with Jesus and Mary, and obtain by your prayers that, delivered from the bonds which hold them captives, they may spring to the bosom of God, to be eternally replenished with the torrent of delights with which He inundates His elect. Amen.

With the intention of applying to them the indulgences of the following ejaculations we say:

Jesus, Mary, and Joseph! I give you my heart and my soul.

Jesus, Mary, and Joseph! assist me in my last agony.

Jesus, Mary, and Joseph! may I breathe out my soul in peace with you.

An Indulgence of Three Hundred Days granted to all the faithful every time that they shall, with at least contrite heart, repeat these ejaculations.

Saint Joseph, friend of the Sacred Heart, pray for us.

By a rescript. June 3, 1874. His Holiness, Pope Pius IX., granted to all the faithful who shall make this ejaculation, with at least contrite heart and devotion, an Indulgence of One Hundred Days, once a day.

TWELFTH DAY.

OFFICE OF APOSTLE.

So soon Forgotten!

“And I looked for one that would grieve together with me, but there was none.”—*Ps.* lxxviii.
21.

“Alas!” says Rev. Father Felix, “alas! in vain would we wish to deceive ourselves on this point; forgetfulness is the sad inheritance bequeathed by life to death. When the form of man has disappeared from our sight, thoughts of him rest not long in our mind; in reality, so quickly do we forget even those we had loved best! This neglect we cannot believe, at the time our soul, all full of regrets and farewells, promises to itself, as a consolation, immortality of remembrance. When we clasp in our hand the hand of him who is leaving us, and hear for his last words:

“‘ Ah! you at least will not forget me!’

“‘ I forget you? Oh! never, no, never! Death first!’

“ Alas! poor heart of ours, everything escapes it—everything, even those feelings which are its very life. Whilst the blow that death has struck still resounds within us, and our heart suffers from its recent wound, probably we remember. But as time goes on, the remembrance vanishes with the grief; the train of life brings, with other relations, new affections; time keeps advancing, and finally we think of leading an existence which has no further need of the dead; one step more and we are already accustomed to forget them. Now, when one is no longer necessary for the happiness of anybody here below, it is useless to hope to live in their memory; and in this respect there are many of the living who are already of the dead.

“ So, sometimes the grass has not grown on our grave before new friendships, springing up in the hearts of those who have wept so much for us, little by little efface remembrance,

which continues to decrease until it reaches forgetfulness. The sound of weeping, of regrets, and of praises will perhaps surround your last sigh; but as the tolling of the bell which echoes at our funeral grows fainter and fainter till it becomes silent, so the loudest sound of life, resounding in death, dies out. For example: whilst our body is returning to dust it mingles with a thousand things already reduced to earth, so our remembrance vanishes, little by little, lost with the forgotten generations. Then silence reigns; and of all the sounds which come under the winds of heaven, not one will tell that we have existed. Silence everywhere! And even in the little corner of the earth where our life was passed there will be silence too! Alas! yes, your very name will cease to be mentioned; at least, it will no longer be either the preoccupation or the entertainment of friends."

Rev. Father Claver.—Forced Remembrance.

Several negroes being engaged at work in a house at some distance from a city, one of them went to cut

wood on a neighboring mountain. As he approached the forest he heard somebody call him by name from the top of a tree. He raised his eyes towards the place from whence the voice came, and not seeing any one, wished to run away and rejoin his companions. But he was stopped at a narrow path by a fearful spectre, who commenced to inflict on him heavy blows from a whip of red-hot iron, saying at the same time, "Why have you not your beads? Carry them henceforth and say them for the souls in Purgatory." He was then ordered to ask the mistress of the house for four crowns which she owed, and to carry them to Father Claver, to have Masses said for the creditor's intention; after which he disappeared. Meanwhile the sound of the blows and the cries of the negro had reached his companions, who, hastening to the spot, found him more dead than alive, and all bruised by the blows he had received, without being able to say a word. They carried him to the house, where the mistress acknowledged that she really owed the sum in question to a negro who had

died a short time previously. Father Claver, having been informed of all the details, had the Masses said and gave a chaplet to the negro, who, not to be found unprovided a second time, had already two others in his possession.

Practice.

Recite the entire rosary, or a third part of it, for the souls in Purgatory.

His Holiness, Pius IX., confirmed other indulgences, and granted, besides, to all the faithful who, with at least contrite heart and devotion, shall say five decades of the rosary in company with others, an Indulgence of Ten Years and Ten Quarantines, once a day.

Benedict XIII. granted an Indulgence of One Hundred Days for every *Our Father* and every *Hail Mary*.

Prayer.

Alas! Lord, have I not abandoned, with culpable forgetfulness, souls who have a right to my gratitude, parents, friends, benefactors? In future I wish to repair such criminal ingratitude. Ah! if I knew of some efficacious means to aid these poor souls abandoned in the midst of an ocean of sufferings, I would employ it even at the expense

of my life. At least, nothing will be able to break the chain of sacrifices that I resolve to make till my last sigh, and which I refer to Thy glory and to their speedy deliverance, above all in consideration of the mortal agony and the cruel abandonment which Thou hast suffered. Deign, O Jesus! to remit the punishment which remains for them to submit to, so that they can enter the eternal kingdom, to which they aspire, and where they will praise the ineffable greatness of a God who never abandons any one. Amen.

THIRTEENTH DAY.

OFFICE OF THE AFFECTIONATE
AND DEVOTED CHILD.

Child, for thee thy Father burns!

“O Lord Almighty, the God of Israel, hear now the prayer of the dead of Israel, and of their children, that have sinned before Thee, and remember not the iniquities of our fathers.”—*Baruch* iii. 4, 5.

We poor children who have been struck, through the author of our days, by death, has not the voice of all terrestrial passions deafened us to such an extent that we have never heard this sweetly accusing voice break upon the silence of night murmuring these words: “Child, dost thou remember thy father?” When thou camest into the world, he loaded thee with caresses. His heart beat lovingly when he pressed thee in his arms. Under the warmth of his love didst thou thrive; when in danger he protected thee; he initiated thee into life. Amongst all those voices

which groan so plaintively, dost thou not distinguish one whose accents speak more eloquently to thy heart? Dost thou not hear thy father's blood cry, "For thee, my child, I watched, worked, and labored; for thee I imposed on myself all sorts of privations and sacrifices. I was ambitious, it is true; but only to acquire a richer inheritance and to form a better position for thee. I was all to thee, and thou wert all to me. When I was obliged to leave thee, I obeyed the voice of God, sorrowful, but confiding in the love with which my last moments were surrounded; however, it has passed away with time. Thou hast placed over my remains a magnificent monument on which these words are engraven: 'Here lies ——. He was a good father.' Leave it unfinished; this simple phrase accuses thee. If I was a good father, why art thou an ungrateful child? I suffer cruelly in this fire of trial; hast thou then no tears left to extinguish it? It was not a thought of pride I desired over my grave; this gorgeous monument oppresses me. In its place an alms; in its place a prayer. Ah! my

child, never forget that it is greatly on thy account I burn here. A hand, a hand, my child, and I am saved! Thou didst wish to keep me with thee on earth; and yet, in prolonging my life, what wouldst thou have done? Only rendered longer my exile. But to-day, in coming to my aid, see, thou snatchest me from this burning abyss, givest me heaven, God, and a happy eternity! Come, then, O my child; come with thy prayer, come with thy good works, come with thy devotion. Cherished life of my life, for thee have I waited long, and thou comest not! What has become of thy heart, of thy tenderness? And that blood which united us in life, and that love which united us in happiness, do they no longer speak of thee?"

Saint Louis Bertrand's Father.

We learn from revelations that souls have been condemned to the flames of Purgatory for one hundred years, five hundred years, and some even to the day of Judgment.

Saint Louis Bertrand assures us that his father's soul was detained there for

eight years, notwithstanding his being a man of God, honored even by extraordinary favors, such as several apparitions and conversations with saints; on the other hand, his son was one of the great saints of these latter ages, who, seeing his father suffer in a manner capable of moving the most insensible hearts, left nothing undone for his relief. During these years he had recited a vast number of Rosaries and Psalters, fasted with excessive rigor, taken the discipline every day, offered the holy Sacrifice of the Mass; and this Saint, to whom God so readily granted all that he asked, could not obtain the deliverance of the soul of his father, who had been a person of eminent virtue, till after the expiration of eight years. O abyss! incomprehensible are the judgments of God. Always is it true that nothing defiled can enter heaven.

Practice.

Remind your family of the members who have been carried off by death; exhort them to aid their souls, while pointing out the means.

Prayer of the Church.

O God! Who hast commanded us to honor our father, I humbly implore Thee for the soul of my father which has been taken from this world. Deliver him not, O Lord, into the hands of the enemy; but deign to order Thy holy angels to meet him and bring him into the city of the heavenly Jerusalem. Grant that I may yet be reunited to this cherished father in eternal beatitude.

In these sentiments, and for this intention, I add the following indulgenced prayer:

Blessed be God!

Blessed be His holy Name!

Blessed be Jesus Christ, true God and true man!

Blessed be the Name of Jesus!

Blessed be Jesus in the Most Holy Sacrament of the altar!

Blessed be the great Mother of God, Mary most holy!

Blessed be her holy and Immaculate Conception!

Blessed be the name of Mary, Virgin and Mother!

Blessed be God in His angels and in His Saints!

An Indulgence of One Year each time, and a Plenary Indulgence once a month, to all those who, having said this prayer at least once a day for a month, and being truly penitent after Confession and Communion, shall visit a church or public oratory, and pray there for the intention of His Holiness.

FOURTEENTH DAY.

OFFICE OF SYMPATHIZER.

O my Mother!

“Weeping she hath wept in the night . . . : there is none to comfort her among all them that were dear to her.”—*Lam.* i. 2.

Recall to mind that mother to whom you have cost infinitely more than you can ever imagine or believe. How much solicitude she has shown, how much anguish she has endured! You were her joy, her treasure, her life. For nine months did she carry you in her womb, and still longer nourish you with her own substance. So many sleepless nights, so many days did she pass in agitation! Poor mother! for every trifling thing you suffered she suffered much, and each groan that pain drew from you made her almost inconsolable. The faintest of your cries found echo in her heart; burning and bitter tears filled her eyes when your

repose was a little disturbed or your health threatened. She has done so much for you! For you she has recorded so many vows, recited so many prayers, solicited so much, invoked, fatigued heaven! Through her do Mary, the angels, and the saints know perfectly all that would be useful or interesting to you. Would it not be justice and gratitude to make her a similar return?

O my mother! Yes, yes, for thee I ought, for thee I wish to pray, suffer and expiate. O my tender mother! no, no, I will not forget thee; each day and night will I think of thee. Thou hast given me life amidst suffering; I wish in return to tear thee from the sufferings of exile, and so give to thee, in some measure, the everlasting life of heaven.

Saint Augustine.—Saint Catherine of Bologna.—Filial Expiation.

Saint Augustine, addressing the readers of his works, recommends to them his pious and tender mother, for whom he had prayed so much, practised

so many mortifications, and offered so many sacrifices during twenty consecutive years. He says: "Inspire, my Lord and my God, Thy servants, my brethren, and Thy children, my superiors, whom with voice and heart and pen I serve, that as many as shall read these words may remember at Thy altar Monica, my mother, and Patrick, her husband, so that she may obtain through the multitude of supplications what she so strongly solicited of me in her last hour."*

Boudon, doctor of theology, and Archdeacon of Evreux, said of Blessed Catherine of Bologna, whose body is miraculously untouched, that God granted her favors, when she prayed for the souls in Purgatory, which she failed to obtain through the intercession of the blessed in heaven, and added: "I knew a very wise and truly virtuous person, who, in making a pilgrimage for the soul of one of my parents long since deceased, saw him as when in life. He

* Here, pious reader, will you permit both writer and translator of these pages to beseech a like favor in behalf of deceased parents?

accompanied her for more than a league, and complained that his children had not, as was customary, offered tapers for the service that had been celebrated for him. Now, from whom had he learned these things, if not from his good angel? He conversed with her on other very eminent truths, and added that his little girl, who had been an invalid since his death, suffered for him by a special dispensation of divine Providence, Who applied her sufferings to his soul, and as a proof of the truth of what he said, she would expire on this person's next visit. This took place as he had foretold. The fact was related to me by the person to whom it happened."

Practice.

Resolve to devote one day of each week, for instance Wednesday, to the relief of the dead, especially your parents, by increasing your prayers and good works.

Prayer composed by Saint Augustine in behalf of his Mother.

Lord, I implore Thee to pardon the offences of my mother. Hear me, I conjure Thee by Thy sacred wounds, which are the remedy for the wounds of our souls, by that divine Saviour, Who has been pleased to be nailed to the cross for us, and Who, being now seated at Thy right hand, ceases not to intercede for us. I know that she has practised works of mercy, and pardoned with all her heart those who had offended her. Pardon her likewise, Lord, and enter not into judgment against her.

Recite the Litany of the Blessed Virgin.

An Indulgence of Three Hundred Days, every time this is said with at least contrite heart and devotion. Moreover, to all who say it daily, as directed above, a Plenary Indulgence on the five feasts of obligation of Our Blessed Lady, on condition that, on each of these five days, being truly penitent, after Confession and Communion, they shall visit a church or public oratory, and pray there for the intention of the Pope.

Ejaculation: O Mary, who didst come into this world free from stain ' obtain

of God for me that I may leave it without sin.

By a rescript from the Office of the Secretary of Briefs, March 27, 1863, Pope Pius IX. granted to all the faithful who, with at least contrite heart and devotion, shall say this ejaculation, an Indulgence of One Hundred Days, once a day.

FIFTEENTH DAY.

OFFICE OF WIFE.

He whom I love suffers.

“I beheld, and lo! there was no man.”—*Jer.* iv.

25.

My spouse is no more. What do I say? I am mistaken: he exists; his soul is only separated from his body. This body has returned to dust, it is true, but not to annihilation. Faith teaches that one day, at the breath of the Lord, these particles of matter will reunite with his soul, to enjoy together the happiness purchased for him by his holy death. But in the meanwhile where is his soul? My heart bids me hope for his salvation, but it does not assure me of his entrance into heaven. May he not be in that place of purification lying between the abodes of sorrow and joy, where the confused sensations of happiness and misfortune combine? Ah! the remembrance of his

youth, and even of our ordinary life, makes me fear that there are faults, if not to be forgiven, at least to be atoned for. For what penance on his part have I witnessed? Very little. Oh! how I fear that the burning stream, formed of the tears of the reprobates, only separates him from the abyss where the souls undergoing purification would fear being ingulfed if they were not reassured by an unceasingly revived hope! And am I not partly the cause of his sufferings? Ah! into how many snares have my vanity and sensuality drawn him! How many of my irreligious whims have I inclined him to satisfy! Without me, how much less impatience, uncharitableness, and other faults would he have to expiate! I am therefore guilty, or, at least, it seems but right that I should partake of the expiations of which I am the cause, and, as far as in me lies and mutual love exacts, hasten their termination. If he were still on earth, with what care would I not seek to relieve the least of his evils, the smallest of his sufferings! And Faith, a more faithful and surer witness than my

eyes, teaches and even asserts that he whom I love suffers, and I have not thought of him. The resolution is taken: my widowhood will be devoted to expiating for both of us, so that we may soon be reunited in the abode of happiness without remorse, without sorrow, and without end.

The Reparation of Honor.

A gentleman, recently deceased, was recommended to the prayers of the Visitation Community, in which his daughter was a novice. The Venerable Margaret Mary, then mistress of novices, exercised her charity in praying more particularly for the dead man. Some days after the novice recommended herself anew to her. "My child," said Margaret, "be at rest; your father is in a position that enables him to give us part of his prayers, without having need of ours." She added, "Ask your mother what generous action her husband performed before his death. It rendered favorable the judgment of God." This action was unknown to the novice and to everybody, her father

having died at quite a distance from Paray. She did not see her mother till her profession, when, on asking what this act of Christian generosity was, she learned that when her father was about to receive the Holy Viaticum, a butcher of the town joined those who accompanied the Blessed Sacrament, and placed himself in a corner of the room; that the sick man, having discovered him, called him by name and told him to approach, extended his hand with friendship, asked pardon with a humility uncommon to a gentleman of his condition, for some very harsh words he had addressed to the butcher some time previously, and wished that everybody could witness the satisfaction he then made.

Practice.

Often ask for light to know well what is the chief source of the many imperfections which you yourself will have to expiate, and faults which are at this moment the object of expiation in Purgatory, and of which you have been the accomplice.

Prayer.

Lord, I believe that this separation is not everlasting. Very soon Thou wilt demand the life that has been entrusted to me. How I desire to be of the number of those holy souls whose consciences reproach them not, to whom perfect charity gives hope, and who, lamenting the length of their exile, seek with ardor the dissolution of their bodies! Christian perfection patiently supports life and joyfully receives death. But I feel that the approach of death will afflict and frighten me, still so imperfect. O my God! render salutary this trial. Let the joy of faith dry the tears I shed over the body of my husband, which is separated from his soul, and grant me grace to weep tears of repentance over my soul which is separated from Thee, or which is unceasingly in danger of being drawn from Thee by sin. Make me fear Thee, Who hast power to precipitate both soul and body into eternal fire. Permit not that I efface from my memory the remembrance of death, and grant that, praying often for him whose death I

mourn, I may prepare for mine, and that I may obtain the spirit of contrition, final perseverance, and charity in which I desire to die.

Ejaculation: In thy conception, O Virgin Mary! thou wast immaculate. Pray for us to the Father Whose Son Jesus, conceived in thy womb by the Holy Ghost, thou didst bring forth.

An Indulgence of One Hundred Days, every time this prayer is said with at least contrite heart and devotion.

SIXTEENTH DAY.

OFFICE OF HUSBAND.

Is not thy Love stronger than Death ?

“ Pray to the Lord for it: for in the peace thereof shall be your^r peace.”—*Jeremias* xxix. 7.

Have pity on me, exclaims this loving wife who idolized thee, thou for whom I left father, mother, the house of my ancestors, gave up my native land, my home, and even my family name in exchange for thine, whose love crowned my life; thou on whom fell my last glance when leaving the world; whose name expired on my dying lips, with the sweet name of Jesus! For thee I lived, for thee I died, for thee do I suffer and expiate! Yes, I expiate my excessive affection. Formerly thou wert the depositary of all my griefs and of all the anguish of my heart, the support of my weakness. Dost thou wish to be nothing more to me? What! thou wilt abandon me, thou

for whom alone I lived ! Ah ! pity my misfortune ; be affected by my fate, by the fate of a wife to whom thou wilt always be dear, and who can never prove ungrateful to thee. Place thyself as soon as possible in the state of being useful to me by thy prayers. Pray, pray much for me : very soon in heaven I will pray for thee, so that our union may be eternal.

The Physician's Wife.

The wife of the doctor attending the monastery of the Visitation, at Paray, appeared after death to Margaret Mary, asking prayers, and at the same time bidding her warn the physician of two things which concerned justice and salvation. Sister Margaret informed the Superior of what she had seen, but this sister made light of the vision. She imposed silence on Margaret and forbade her to do what had been requested. The humble religious obeyed with simplicity, and with the same simplicity told Mother Greffier of a second entreaty made by the deceased a few days afterwards, which was again

slighted by the Superior. But the following night she herself was so disturbed by the horrible noise audible in her room, that she thought she would die of fright. The assistance of some of the sisters came seasonably, as she had almost fainted. On reviving, she reproached herself for her incredulity, and warned the doctor of what had been told the servant of God. He knew that this advice came from heaven, and profited by it. Mother Greffier learned by experience that if distrust is generally the wisest part, it is not necessary to carry it too far, especially where the glory of God and the good of our neighbor may be concerned.

Practice.

Make some sacrifice to-day in behalf of the dead, for example, a good confession; above all, if you are backward in the accomplishment of this duty.

Prayer.

My God, Thou hast taken my dear one from this world; I am resigned. Deign Thyself to replace her in my

heart. I loved her, Lord, and hoped long to enjoy her presence; Thou hast arranged otherwise; may Thy holy will be accomplished in her and in me. My great consolation in this loss is the hope that Thou wilt receive her into the bosom of Thy mercy and one day reunite us. If a debt of satisfaction for sin detains her amidst suffering and deprives her of speedy union with Thee, I offer for this intention all my prayers and good works, and especially my resignation in this affliction; render it entire and worthy of Thee. Supreme Ruler of our fate, Absolute Master of our destinies, sovereignly dispose of us and our days; we do not belong to ourselves, but to Thee; Thou hast taken what belonged to Thee and was only lent for a time to me. Be Thou blessed and adored in all Thy providential arrangements. Amen.

Ejaculation : Jesus, my God, I love Thee above all things.

An Indulgence of Fifty Days, every time that this ejaculation is said with at least contrite heart and devotion, or to persons who persuade others to recite it, be it those who have charge of souls, or work for their salvation or the sanctification of souls in general.

SEVENTEENTH DAY.

OFFICE OF FATHER OR MOTHER.

Ah! It is my Son, it is my Daughter, who groans.

“For my father and my mother have left me.”

—*Ps.* xxvi. 10.

Leaning in spirit on the entrance to the gulf of Purgatory, what do I hear? Ah! my heart recognizes the voice! Yes, it is my son, my daughter, who groans! What can be done to relieve my child? Oh! I know. I will prostrate myself in spirit in this abode of expiation, and there, seeing my child suffer, suffer much; moved with the deepest tenderness, I will pray, grieve, and say to God: “God of mercies, in whose presence nothing defiled can appear till purified by expiation, my child suffers. Thou wouldst destine him to glory, but for a time he is delivered to trial; marked with the seal of life, nevertheless he groans in the shade of death which has ravished him

from me. Ah! pardon, accept me for my child: behold me a victim, strike me; discharge the arrow of Thy justice at me, but spare my child! If Thou requirest a holier victim, I will offer the sacrifice of propitiation in which, through Thy divine Son, my supplications, tears, prayers, and expiations will become acceptable; put an end to his tribulations, miseries, and torments, and introduce him into the abode of peace, happiness, and glory."

Such is true parental love: it does not exhaust itself in fruitless regrets, in useless tears, but prays, sacrifices, and immolates itself to aid the soul of the beloved child who ordinarily suffers in the place of purification, when he dies some years after reaching the age of reason, during which time he has not been entirely faultless.

Saint Francis de Sales.—A Mother pardons the Murderer of her Son.

Saint Francis de Sales relates the following anecdote which happened at Padua, where he went through part of his studies:

“The students of this university,” said he, “had the bad habit of running about the streets with weapons at night, asking, ‘Who goes there?’ and firing upon those who made no reply.

“It chanced to pass that a scholar giving no answer to this question was killed, and that he who had murdered him sought refuge in the house of a good widow whose son was his friend and companion. He implored her to conceal him, confessing what he had done.

“This good widow shut him up in a secret place, and behold! a short time after the news of her son's death reached her. It did not require a long inquiry to know who was his murderer. In tears, she went to him and said, ‘Alas! what had my son done that you killed him so cruelly?’ The other, convinced that she alluded to his friend, began to weep and tear his hair, and, instead of seeking pardon, fell on his knees, begging to be placed in the hands of the law, so as to make public atonement for such a horrible crime.

“This extremely merciful and Christian mother was so touched by the sor-

row of the young man that she replied that, provided he asked pardon of God and promised to change his life, she would allow him to go unpunished. This great act of clemency was so pleasing in the sight of Heaven, that the soul of her child was permitted to appear to her, assuring her that in consideration of the charitable pardon granted to the one who had unintentionally killed him, and for which she could have easily and legitimately sued for vengeance, his soul had been released from Purgatory, where it would otherwise have been long detained.

“Oh! blessed are the merciful, for they shall obtain mercy for themselves and others!”

Practice.

Associate your child, or continue to pay, as if in life, his membership to the Work of the Holy Infancy, which saves so many orphans.

Prayer.

Remember, O most pure spouse of the blessed Virgin Mary, my sweet pro-

tector, Saint Joseph! that no one ever had recourse to Thy protection, or implored Thy aid, without obtaining relief. Confiding therefore in Thy goodness, I come before Thee and humbly supplicate thee. Oh! despise not my petitions, foster-father of the Redeemer, but graciously receive them. Amen.

An Indulgence of One Hundred Days, once a day.

EIGHTEENTH DAY.

OFFICE OF BROTHER OR SISTER.

My Brother, my Sister, help!

“For the rest, brethren, pray for us.”—2 *Thess.*
iii. 1.

Cherished brother, beloved sister, the sad and distressing sight of my agony, my anguish and struggle against death still affect you. Overcome by them, my soul has been precipitated into a place of suffering, which nevertheless does not deprive me of the hope of meeting you again. But if you only knew my sufferings! Ah! how many bitter tears would flow from your eyes! I burn in avenging flames, I become pure by inexpressible expiation. Help! aid me.

Have pity on me, you who know that beyond the grave there exists a place where pity consoles, relieves, and delivers. Forget me not!

Help! you who shared my existence and who have been willing to lessen the

number of your days to increase or relieve mine.

Help! you who shared the same table, the same bed, the same dwelling.

Help! you who possess and love to survey my estates; you who claim and glory in my titles; you who adorn yourself from my wardrobe. Forgetful or inattentive, insensible or ungrateful, listen to my voice, which from the depth of the abyss cries continually to you, "Have pity on me!"

Help! you at least through whose veins flows the same blood, you who have so many reasons for thinking of me! Do you then wish that day by day, hour by hour, minute by minute, my love should carry all the burden of justice? And you leave me to pay, perhaps by ages of suffering, what you could discharge by a single day of sacrifice. Nevertheless, you love me! You wept much at my funeral, and have shed many tears over my grave; and to-day you think not of throwing on these consuming flames the dew of prayer, and the still more efficacious dew of the Blood of Jesus Christ.

Walsh.—The Brother of a Protestant.

I knew, says the Viscount Walsh, a Lutheran who was converted by our belief in Purgatory. He had lost a cherished brother in the midst of a feast, and, to the torture of his heart, he unceasingly thought of that rapid passage from an orgie to a coffin. His mind needed to be reassured; he knew of the purity that is required in heaven, and in his religion he did not find an intermediate state between the celestial porch and the depth of the abyss. His religion taught him that as soon as the last breath is exhaled the judgment of God takes place—the sudden, instantaneous, irrevocable judgment. Oh! then his dread became heart-rending anguish. He had no more peace. His days passed without recreation, his nights without sleep, his thoughts without hope; he visibly pined away, and likewise inclined towards the grave, towards the grave of his brother which he was bound to share as a family bed.

He was ordered to travel; but he said: "I will not have time to go far;

I will die at an inn attended by mercenary strangers. And when I shall close my eyes, they will be obliged to search my papers to ascertain the name of the traveller who went to rest forever, and who has no more need of anything but a lodging in a cemetery." His friends united with the physician, and the young Scotchman went on the Continent. I was on the same vessel, and very soon we entered into conversation.

When we disembarked, we lodged in the same hotel; after some days, he told me what had spread so much gloom over his youthful years, the death of his brother and his uneasiness concerning the eternal destiny of one he so much loved. "Ah!" said he to me on All Souls' Day, "through love for my brother I am going to adopt your rite! Oh! when I will pray for my brother, I will breathe, I will live to implore each day the happiness of heaven for him I so much cherished on earth! Your belief is that we can still aid each other after death. Your prayers take from the tomb its terrible silence; you converse again with those who

have departed; you have known human frailty, that weakness which without being a crime is not purity; and, between the limits of heaven and hell, God has revealed a place of expiation. My brother may be there. I become a Catholic to deliver him, for my consolation here below, my relief of the burden which oppresses me: this burden I will feel no longer when I can pray."

Practice.

Devote some of your pocket-money to spreading about little books treating of Purgatory.

Prayer.

Is it not to me, Lord, that these complaints and cries for help are addressed? Have I not in Purgatory a brother (or sister) who has sacred claims on my friendship and even gratitude, and whom I have cruelly abandoned? O my God! I deplore the ingratitude, the indifference of which I have been guilty. No, in future I will leave nothing undone to repair it. Holy

Angels, you do not neglect, as we do, these just souls, these souls who have honored you in life. They are unable to make audible lamentations; but you supply for this inability by recalling them to our remembrance and interiorly inviting us to pray for them. Enlighten me always with your salutary inspirations; obtain for me that spirit of contemplation and prayer which keeps you in continual ecstasy before the throne of the August Trinity, and my prayer, blended with yours, will obtain for me and for these poor souls celestial clemency.

Angel of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide.
Amen.

An Indulgence of One Hundred Days, every time, to those who recite this prayer throughout the year morning and evening, and a Plenary Indulgence on the Feast of the Guardian Angels (Oct. 2d), and also at the hour of death, if it has been frequently recited, provided the faithful shall have the required dispositions.

NINETEENTH DAY.

OFFICE OF FRIEND.

Friend, dost thou still love me ?

“ Have pity on me, at least you my friends, because the hand of the Lord hath touched me.”
—*Job* xix. 21.

Recall to mind that ever-constant and faithful friend, that friend of whom you were proud and happy, whom you rightly considered a present, a gift from Heaven. Ah! what misfortune you have occasioned him! To please you and satisfy even your caprices, he thought too much of you and not enough of his own soul: he forgot himself for you.

Prematurely swept away by implacable death, where is he? Listen to him as he tells you, while groaning: “ I was about to receive a favorable sentence at the tribunal of the Supreme Judge, when the angel of Satan recalled my affection for thee, if not criminal, at

least unlawful and too natural; and this accusation, dropped in the balance of justice, inclined the scale as far as the brink of Purgatory, which opened and received me in its prison embrace. Friend, for thee do I suffer; on thy account do I expiate. Ah! thou at least, my friend, have pity on me, because the hand of the Lord hath struck me! thou, the confidant of my sorrows and of my most secret thoughts! thou whom I loved as myself—what do I say? more than myself, even to excess;—thou for whom I would give a thousand lives; thou for whom I have sacrificed, alas! my soul's peace, and exposed its salvation; thou who, when I was on earth, didst show thyself sensitive to my least anxiety, to my slightest misfortune. Ah! pray, expiate for me, thou who canst do so. If I receive no aid from thee, from whom can I expect it?" Tell me, dost thou not recognize this plaintive voice? Ah! he who cries to thee is the very same whose days thou didst wish to prolong, whose every sigh, in his greatest woe, was a wound to your heart; he whom your arms clasped as if to prevent him from leaving you with

life, and whose hand when dying you still held, all emaciated as it was. Yes, that hand, all chilled by death, which you pressed within your own when falling into the abyss, he to-day stretches up from its depths all burning with the fires of justice; and rising above the burning lake which consumes him, he cries to you, like an unhappy wretch carried away by the violent current of a stream, "A hand, a hand, my friend, and I am saved!"

Richard Cœur-de-Lion and the Count of Blondel.

Richard Cœur-de-Lion, the hero of the Third Crusade, after winning fame by incredible exploits in Palestine, where his name still signifies terror to the Mussulmans, had disappeared while traversing Germany, a victim of the blackest and most odious perfidy. His absence spread a veil of sadness over the whole army, and those proud and haughty victors sadly lowered their heads when asked what had become of this incomparably brave soldier and immortal hero. Very soon

that which unhappily occurs but too often took place: the kindness of kindred and the charms of the paternal roof made them forget the one to whom they owed their life and return. Richard was forgotten.

Fortunately he had an intimate, generous, and devoted friend; this was the Count of Blondel.

For Blondel, his native land without Richard was a horrible, dreadful exile; and the idea that such a friend might be in chains drew sorrowful groans and bitter tears from him day and night. His heart and his eyes turned constantly towards the pitiless skies of Germany, never ceasing to reclaim the most valiant and most generous of princes. Finally, he made a strange, surprising, hopeless resolution. He would cross the seas anew; but how escape the active and jealous vigilance of the Duke of Austria, whom he had reason to regard as the cruel and barbarous jailer of his friend. But how skilful is charity! Young and full of strength, he disguised himself as an old man, an invalid; the rich and powerful Count transformed himself into a men-

dicant, a poor person; he concealed his eagle glance beneath his eyelids, and nobody could see in him more than an unfortunate blind man; the rags of indigence covered the shoulders of the most elegant and brilliant of knights; a lute took the place of the terrible lance and murderous sword. A dog to lead him was his only escort, and that resounding voice, which had lately on the field of battle made the proudest and boldest warrior tremble, warbled now, with a sad but delightful harmony, the serious songs and ballads of a troubadour. Blondel a troubadour! he who, after Richard, was the most illustrious of heroes. What a transformation! what a metamorphosis! It was impossible to recognize him. And this is precisely what he wished; he desired neither to be recognized nor suspected; he sought, he wished to find—he would find Richard.

He travelled over Germany in all directions, everywhere repeating, and especially at the foot of prisons and castles, these sweet and touching words: "If you conceal the object for whom my heart sighs," etc. He always gained

good will, interest, and compassion, but in no place did he encounter him for whom his heart sighed.

Nevertheless, this incomparable Blondel, wasting away with grief and overcome by fatigue, was commencing to despair, when one evening, as night fell, seated on a stone at the foot of a castle black with age, his eyes in turn fixed on his dog, his only consolation, and his lute, his only expedient, he said, "I will sing a last time and then die. It is done. Adieu, sweet hope," etc. At these words the silent tower reëchoed a strong and powerful cry. O happiness! O transport! it is he, it is Richard! "O my friend, O my king!" cried Blondel, "keep up your courage; I come, I hasten to thee." And the troubadour, become again a knight, daringly presented himself to the Duke of Austria, and so surprised and dismayed him that Richard was set free.

Ah! if the souls in Purgatory had each a Blondel for a friend, how very soon would they be liberated! If only once a year, at the time of the Commemoration of the Dead, a poor person in a

city or town would take upon herself the mission of selling near a cemetery where their bodies repose this little book written in their behalf, ah! how many Blondels would it raise up! for which of us has not a friend abandoned in slavery? For this friend, if the remembrance is revived, with far less sacrifices, dangers, privations, and fatigues than the immortal friend of King Richard, we shall have the ineffable consolation that he had, that of procuring liberty and giving a glorious fatherland to the most interesting and most deserving of exiled captives.

Practice.

Would it not be opportune to distribute gratis or even to have this little book sold as a souvenir of the deceased, or to facilitate prayer in his favor on the day of burial, or on that of services for parents, friends, benefactors, and acquaintances, or on All Souls' Day?

Prayer.

O God, Who hast commanded us to love one another, I come to implore pardon for the souls in Purgatory, and in particular for that of my friend N—— who may be groaning there and waiting for efficacious help from me. Although, by reason of my own iniquities, I ought not to speak to Thee without trembling, deign, through Thy infinite mercy, to hear the cry of my heart in his (her) favor. Have pity on that soul who may be suffering on my account in the purifying flames of that place of expiation, and grant that, introduced from this moment into heaven, I may one day be reunited to him (her) in this abode of eternal happiness.

Ejaculation: My queen! my mother! remember I am thine own. Keep me, guard me, as thy property and possession.

An Indulgence of Forty Days every time that, when tempted, the faithful shall say, with at least contrite heart and devotion, this short ejaculation.

TWENTIETH DAY.

OFFICE OF PROTECTOR.

The most Abandoned.

“She was alone in the field; she cried, and there was no man to help her.”—*Deuteronomy* xxii. 27.

Happy the dead who have on earth a father or mother, son or daughter, brother or sister, friend or acquaintance, who prays every day for them. But alas! how many have left after them no one interested in their fate!

If God would permit souls to return again amidst the tumult of this world, and revisit the places where they had been so beloved and where was centred all their happiness, what would they hear? Yes, says Father Felix, if they came, invisible witnesses, to lend ear to the discourses which are held at your winter amusements, tell me, how many times during those long entertainments would they hear their name

recalled by those whom they once deemed as friends? Alas! more frequently, after having listened to conversations in which nothing is said of them when living, they would return in sorrow to that abyss, and cry in a disconsolate way: "Ah! it is over, over forever! We are all forgotten, and behold! not even a thought connects us with earth. Everywhere it is forgetfulness—forgetfulness of my life, of which no more mention is made; forgetfulness of my name, which already is no longer pronounced; forgetfulness of my tomb, which is visited no more; forgetfulness of my death, over which friends no longer weep; forgetfulness even at home, where nobody remembers me; forgetfulness in the hearts of my friends, of whom not one will again weep for me." Let us add: forgetfulness on the part of parents, neither of whom seems to remember that the same blood courses through our veins; forgetfulness even by those who are now enjoying our possessions, the fruits of so much labor, without thinking of employing even the hundredth part in relieving those who bequeathed it to

them. Forgetfulness, abandonment everywhere!

God's Preference for and Compensation to the Abandoned.

One New Year's Day, Venerable Margaret Mary prayed earnestly for three persons lately deceased, of whom two were religious and the third secular. Our Lord showed all three to her, saying, "Which one dost thou wish me to give thee?" The servant of God, profoundly humbling herself, entreated our Lord to make the choice Himself, according to His greater glory and good pleasure. Then He delivered the soul of the secular, saying that He had less compassion for religious, because they had, in fidelity to the practice of their rule, more means of meriting and expiating their daily faults during life.

On another occasion, whilst praying for a person of great renown in the world, the object of her prayers was shown to her as condemned for many years to the sufferings of Purgatory, notwithstanding the solemn services

and the great number of Masses that had been offered for her; all these prayers and suffrages being applied by divine Justice to the souls of some families of her subjects who had been ruined by her want of charity and justice in their regard; and, as no one was left to intercede for them after death, God supplied for this in the manner we have just mentioned.

Practice.

Perform some act of humility to-day, or devote a few minutes to reading about this excellent virtue.

Prayer.

O Jesus, abandoned by all, even Thy apostles, in the garden of Gethsemani, deign to cast Thine eyes of mercy on all the souls in Purgatory, especially on those who receive neither prayers nor consolations; who are forgotten, and whose anniversaries are not celebrated; give them a share in the prayers, Masses, and good works, the merit of

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which is not applied to those for whom they are offered. Amen.

For the indulgenced prayer recite the Memorare :

Remember, O most gracious Virgin Mary! that never was it known that any one that fled to thy protection, implored thy help, and sought thy intercession was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother! To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word incarnate! despise not my petitions, but, in thy mercy, hear and answer me. Amen.

An Indulgence of Three Hundred Days each time, and a Plenary Indulgence once a month, to those who, being truly penitent, after Confession and Communion, shall visit a church or public oratory and pray there for the Pope.

TWENTY-FIRST DAY.

OFFICE OF REPAIRER.

God wishes it.

“The dead shall not praise Thee, O Lord; nor any of them that go down to hell. But we that live, bless the Lord, from this time now and for ever.”—*Ps.* cxiii. 17.

If Saint Teresa and others have declared they would suffer all the torments imaginable to procure one more degree of glory for God, what would they not do, what would they not suffer, for the deliverance of the souls detained in the purifying flames, since this would procure Him not only one but millions of degrees of exterior glory from the praises and blessings of His creatures? This glory, of which He is jealous, can be purchased by our good works, and applied to these virtuous souls for all eternity, because the elect unceasingly bless Him and praise His mercies. He loves these souls, and in return is loved by them. He desires to

be united to them; His heart suffers at their sad exile and sorrowful separation from the Supreme Good; but Justice, which has its rights as well as Goodness, detains them in prison till the last farthing is paid. He is a Father Who withholds Himself from the embraces of His son; Who, with severe countenance, forbids him to come in His presence as long as his fault is not repaired by tears and regrets. But what joy for this good Father, and how delightfully His tenderness is affected, if a friend, a mediator, interposing between the chastisement and the fault, comes to disarm His rigor, offers acceptable excuses, and reconciles Him with the child of His love! We are these friends, these mediators who can obtain pardon for the souls experiencing divine Justice. God does not ask better than to hear us. He willingly avails Himself of our prayers; He even invites us to urge, to conjure Him and force pardon by the holy importunity of our pious supplications. Therefore, if we love God, we will not neglect so easy and sweet a way of contributing to His glory. We sometimes regret not being

able to glorify God like those apostles who by their preaching gained souls and entire nations for Him. I invite you to-day to the exercise of a new apostolate, not less glorious to God, in certain respects, but not less fruitful for heaven. Behold! these desolate souls are a righteous nation whom you need not struggle to convert, but to free from debt; not to give to the Church, but to establish in the possession of celestial happiness. You need not cross the seas, surmount the waves, study unknown languages: a prayer, an alms will suffice for this easy conquest. You will not have to fear for the final perseverance of your proselytes, as they are already settled in unchangeable bliss.

Zeal of Saint Francis Borgia.

Saint Francis Borgia, formerly Duke of Candia, was greatly affected when thinking of the sufferings of the souls in Purgatory, considering that these same victims of the justice of God were His spouses and would very soon enjoy His embrace. He sometimes spoke

of experiencing extreme confusion upon interceding for the faithful departed—he who had been so long instrumental in sending souls to hell: such was his humility. He saw the souls of his wife and daughter ascend to heaven, as well as that of Father Pierre Lefèvre. The soul of Don Juan Henriquez, Marquis of Alcanize, his son-in-law, had been one of those who were indebted to him for the advancement of happiness, and came to testify gratitude. At the time of his sickness in Valladolid, the Marchioness was with the Saint at Toro. She requested him to offer the Divine Sacrifice for her husband. This he did, and on leaving the altar informed her that the Marquis had breathed his last as Mass commenced, and that, at its conclusion, he had the privilege of beholding the soul so dear to her in the enjoyment of eternal happiness.

Practice.

Resolve to accompany the Holy Viaticum. There are numerous indulgences attached to this practice.

Prayer.

O God! Who pardoneth sinners and loveth the salvation of man, we supplicate Thy mercy through the intercession of the Blessed Mary, ever Virgin, and of all the saints, to give eternal beatitude to our brothers, parents, and benefactors who are gone from this world, and in general to all the faithful departed, through Our Lord Jesus Christ. Amen.

Ejaculation: May the Sacred Heart of Jesus be loved everywhere.

By a rescript, Sept. 23, 1860, Pope Pius IX. granted to all the faithful who shall say this ejaculation an Indulgence of One Hundred Days, once a day.

TWENTY-SECOND DAY.

OFFICE OF SUPPLIANT.

Pray, pray!

“It is therefore a holy, and wholesome thought to pray for the dead, that they may be loosed from sins.”—2 *Machabees* xii. 46.

Prayer is the first means of aiding the souls in Purgatory, the chief liberating key of this prison. Prayer for the dead glorifies God, assists the suffering souls, and benefits the living. It gives glory to God in procuring new adorers in heaven, if only one day sooner. It helps the dead in alleviating their sufferings, and even in delivering them entirely. It benefits the heart from which it proceeds: it is so sweet to speak of those we love, to think of those we cherish! And then, is not prayer for the departed our balm, our only consolation? Useful to our soul, this prayer leads it to enter into itself, to reflect on the decisive moment follow-

ing death, to amend, to render itself more irreproachable, to prepare to appear before the Supreme Judge.

Besides, it is recommended to us by different Councils, especially those of Florence and Trent.

Popes have encouraged it. Celestine I. said that the custom of praying for the dead had been almost enforced by law by the prince of the Apostles. Two centuries later, in order to awaken the compassion of the faithful, St. Gregory the Great said that the more dignified a soul was the more it suffered.

In 1849 Pius IX. founded a Mass in perpetuity for the French who died within the walls of Rome while trying to re-establish it, and in 1860 and consecutive years he had a solemn service celebrated for the brave volunteers who fell victims in the cause of the Church.

The Doctors and holy Fathers speak frequently of its efficacy. St. Paul prays for Onesiphore: "May the Lord show him mercy on the last day!" Saint Epiphanius victoriously demonstrates that nothing is more useful, natural, or proper to excite admiration than this almost universal practice of praying for

the dead. Saint Ephrem said: "Pray for me after my death." St. Ambrose prayed constantly for the Emperor Theodosius. Saint Augustine made supplication for his mother. Saint John of Damascus said that those who die in a state of grace derive considerable help from the prayers recited for them.

Therefore I will pray for them with confidence, since nothing on their part can compromise the effect of my prayer; I will pray often; I will pray with fervor at the invitation of the Church, to obey the voice of religion and of nature.

Efficacy of Prayer for the Dead.

Tertullian relates that he knew a woman born of Christian parents, who died in the flower of her age, shortly after marriage. She fell asleep in the peace of the Lord. At the moment the priest commenced the prayers customary before burial, her hands were seen to cross on her breast, only falling to her side at the conclusion of the service. We see by this and the following strik-

ing fact that prayer for the dead can be traced back to the first ages of Christianity.

“As we were all praying in prison,” says Saint Perpetua, “after our condemnation to the wild beasts, the name of Denocratius suddenly escaped me. This Denocratius was my brother according to the flesh; at seven years of age he had unhappily died from a cancer in the face, which made him a horror to everybody. The remembrance of his misfortune afflicted me; I was astonished at his not having appeared to me yet in spirit, and immediately knew that I ought to pray for him. Thereupon I commenced to do so with fervor, lamenting in the sight of God. The following night I had a vision in which I saw Denocratius come forth from a gloomy place inhabited by many persons. He experienced great heat and thirst, his countenance was dejected, his color wan, the ulcer he had in life still visible. A great distance, hindering approach, lay between us. Near him rested a large, deep basin filled with water. In vain did he strive to drink; he could not reach it. This

afflicted me greatly. I awoke and recognized that my brother was suffering, but with the certainty that I could relieve him. I prayed for him, tearfully entreating God day and night to grant me his deliverance. After some days he again appeared to me with blameless, well-dressed body, taking refreshment; a scar replaced the sore. The height of the basin was diminished, and the child drank unceasingly from a gold phial, till, being completely satiated, he joyfully quitted the water to play as children do. Upon awaking I felt confident that he had been freed from pain."

We see, from this beautiful example of ecclesiastical antiquity, the belief of the Church has at all times been that there exists a place and state of expiation after this life. Saint Augustine, who knew the authenticity of Saint Perpetua's acts, and who has pronounced her revelations to be even as edifying as the triumph of her martyrdom, remarks that this child must have been guilty of some sins after Baptism; for there are children who have some use of their reason before the age of

seven years. But as it is not well developed, their sins are not such as merit eternal damnation. This is why it is necessary to pray for them with confidence, hoping to be useful to them, as we see that Denocratius was really released from punishment through the prayers of his sister.

Practice.

Recite some prayer for the faithful departed both morning and evening.

Prayer of the Church.

May the humble prayers we address to Thee, Lord, for the souls of Thy servants departed, be acceptable in Thy sight, and obtain for them that, freed from the bonds of sin, they may enjoy the fruit of Thy redemption; Who liveth and reigneth with God the Father, in the unity of the Holy Ghost, forever and ever. Amen.

An Indulgence of Fifty Days for all those who, when they meet one another, shall say:

Praise be to Jesus Christ; and answer,
Forever. Amen.

By rescript, June 25, 1868, Pius IX. granted an Indulgence of Three Hundred Days, once a day, to all the faithful who shall say the following ejaculation:

Jesus, meek and humble of heart,
make my heart like unto Thine.

TWENTY-THIRD DAY.

OFFICE OF VICTIM.

Blood! Blood! Divine Blood is necessary.

“He that knoweth his brother to sin a sin which is not to death, let him ask, and life shall be given to him who sinneth not to death.”—
I *John* v. 16.

Without doubt, prayers for the dead are efficacious. Yes, they are always like a refreshing dew which lessens the violence of the avenging flames. But nothing equals the Blood of our Saviour in extinguishing this consuming fire.

Blood! Blood! divine Blood is necessary for our prompt and entire deliverance, cry the suffering souls.

Just one, thy prayers are useful and desired; but the voice of the Blood of Jesus pleads infinitely better in our behalf. Moreover, this redeeming and atoning Blood pays our debts and delivers us.

Sinner, thy prayers issuing from a

heart at enmity with God, and persevering in a state which death would but overtake to plunge forever into the depths of hell, how dost thou wish to win the clemency of the Sovereign Judge for us?

But hearken. If thou persistest in thy wish to aid us, notwithstanding thy frightful condition, behold the way to do so, indirectly it is true, but efficaciously and easily. Have the Holy Sacrifice of the Mass offered for our intention. The Blood of Jesus works through its own virtue.

“I except from the rule of dead works,” says Father Bourdaloue, that grave and wise preacher of the time of Louis XIV., “the Sacrifice of the Mass, the merit of which does not depend on the sanctity of the offerer, much less on him who has it offered, but is only attached to the person of Jesus Christ and the value of His precious Blood; from whence it follows that a sinner, even in the state of licentiousness, can contribute to the repose of the souls in Purgatory; and how? By having this Sacrifice, of which one of the chief properties is

that of being sovereignly propitiatory for the living and the dead, offered for them. He can do it, I say, and still more ought to do it, since this Sacrifice is the only way left him by God to supply the inability to aid these predestined souls he otherwise finds in himself; for then God regards the Victim presented to Him, who is Jesus Christ, and not the one who officiates or the care with which He is offered."

Therefore, behold the holiest Victim and richest ransom to present for the souls in Purgatory, in Masses said, offered, or heard. Nevertheless, let us observe that though a single drop of the Blood of our Redeemer would alone be sufficient to ransom all the world and to extinguish the expiatory fire of Purgatory, God does not will it so. It is even certain that the infinite value of this divine Blood is not always or entirely applied to the soul for whom it is presented.

The proof of this doctrine is in the teaching and practice of the Church.

From this it follows that it is good to have the Holy Sacrifice offered many times for the same person.

**Testimony of Saints on the Efficacy of the
Mass.**

Saint Augustine offered the Holy Sacrifice for his mother, Saint Monica, during the space of twenty years.

Saint Bernard relates that he was severely reprimanded by an angel, for having after eight years discontinued praying and celebrating holy Mass for his father.

Saint Malachy had a sister who died after leading a worldly life. For a long time he recommended her soul to God at the celebration of the Holy Sacrifice. Having ceased to do so for the space of thirty days, he was informed in a dream that his sister waited sorrowfully in the cemetery, and that she had been thirty days without spiritual nourishment. He renewed his practice of praying, and every day said a Mass or had one offered for her intention. Sometimes it seemed to him he saw her at the door of the church, then even in it. Finally, after the expiration of some days, whilst he was at the altar, she appeared to him in the midst of a band of the blessed, in possession of eternal hap-

piness. This gave him great consolation.

We read in *L'Advocat des âmes du Purgatoire*, of 1645: "Blessed de Suso relates that while pursuing his studies he made an engagement with one of his brothers, that the one who survived the other would say every Monday, for a year, the Mass for the Dead, and that of the Passion on Wednesday, for the repose of the soul of his companion. Some time after the deceased came to reproach Suso for his infidelity; at which he replied he had not said all the Masses, but had prayed for him every day. 'That is not enough,' said his friend, 'for less than to pour the Blood of Jesus on my flames will not extinguish or soften my martyrdom.' This gentle reprimand obliged Suso to fulfil his promise, and the soul of his companion lingered not long in Purgatory, as very soon he saw it ascend to heaven."

Practice.

Have Masses celebrated, or assist at some, for the faithful departed. Cause all those that you desire after death to

be offered for you during lifetime; so much the more since Saint Anselm teaches that a single Mass said or heard for the wants of your soul, whilst you are on earth, will be more profitable than a thousand after death. Priests would do well in procuring the benefit of a privileged altar, and to associate themselves in the work for deceased priests directed by the Jesuits at Angers.

Prayer.

I adore Thee, O Jesus, my Saviour! really present in the Adorable Sacrament; I adore Thee, spotless Lamb, holy Victim Who takest away the sins of the world. However guilty the souls in Purgatory appear in Thy eyes, Thou wilt be appeased, God of mercy, and wilt pardon them at the sight of the precious Blood shed by Thy divine Son for their purification. However rigorous has been the account they were obliged to render at the moment of death, I am confident, O my God! that I offer Thee a Victim fully proportioned to their debt.

Ejaculation: Eternal Father! I offer

Thee the precious Blood of Jesus, in satisfaction for my sins, and for the wants of holy Church.

An Indulgence of One Hundred Days to all the faithful every time they shall say this ejaculation with at least contrite heart and devotion.

TWENTY-FOURTH DAY.

OFFICE OF ANGEL.

Journeying to Calvary in the Footsteps of our Saviour.

“O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow.”
—*Lam.* i. 12.

At the time of the Crusades, all Europe seemed moved to visit Jerusalem. Everybody longed to pass through this distant region, sanctified by the holy mysteries; even the fiery Robert, Duke of Normandy, made this pilgrimage barefooted, carrying wallet and staff, followed by his vassals.

The Popes were dismayed at this enthusiasm, and to restrain the women, children, and aged, whilst exciting the ardor of emperors, kings, knights, and all who were capable of carrying arms, had recourse to an admirable expedient. They permitted representations of the holy places to be made, and granted to the faithful visiting these

symbolical tokens, with the spirit of faith and in memory of the mysteries of Jesus Christ, the same indulgences they would gain by going to the Holy Land, and visiting the sacred places in Jerusalem.

Such is the origin of the Way of the Cross. From the beginning, Mary, the Mother of our crucified Saviour, had given to Christians the example of this holy exercise, often travelling over the way followed by her Son in His journey to Calvary. The indulgences are numerous and applicable to the souls in Purgatory. Who does not love to tread in spirit the footprints of our Saviour wending His way to Calvary to redeem us by His death on the cross? What sorrowful heart will not hasten to seek consolation, and near Jesus suffering, pray for a father or mother in the other world, for all who are no more, but with whom the invisible bond of charity is never broken? The dead invite us to it, certain that the painful journey of our Saviour will remind us of the still greater sufferings they undergo in Purgatory. They urge us to enter on this sorrowful road,

knowing that numerous indulgences applicable to the faithful departed are attached to it.

Participation in the Merits of the Agony of our Lord.

Mother Philiberte Emanuel of Montoin, Superior of Annecy, whose memory is venerated and whose holy life has been a subject of edification for all the members of the Visitation Order, died Feb. 5, 1683, while Mother Greffier was Superior, and was recommended to the prayers of Sister Margaret Mary. After some time, the latter told her Superior it had been revealed to her that this soul had endeared herself to our Lord by her love and fidelity in His service ; that she would be amply recompensed in heaven after the completion of her purification in Purgatory. In reality He allowed Margaret to see her in this place, receiving great relief from the suffrages and good works offered daily for her throughout the Visitation Institute. During the hour spent before the Blessed Sacrament on Holy Thursday night, when

Sister Margaret was renewing her prayers for this holy Superior, she appeared to her as being placed within the chalice which contained the sacred Host, receiving a share in the merits of Christ's agony in the Garden of Olives. On Easter Sunday she beheld her as in the commencement of felicity, hoping very soon to enjoy the vision of God. Some days after, she again saw her sweetly losing herself in glory, and melodiously singing the favorite canticle of the servants of God: *Love triumphs, love rejoices, love delights in God.* Thus this fervent Superior, animated by the purest spirit of her institute, who died leaving a reputation of sanctity, did not enter into the enjoyment of glory till May 1, according to the revelation made to Sister Margaret Mary; so eighty-six days were required for her purification. Such a long Purgatory for so fervent a soul is a lesson for all slothful, indolent persons, who always believe it possible to do too much in the service of God, and applaud themselves for the most trifling penitential practice.

Practice.

Often make the Way of the Cross, and in applying the numerous indulgences to the souls in Purgatory, reserve one for yourself. This practice procures each time the same indulgences as one gains by visiting in person the sacred places in Jerusalem. The conditions are: 1. To be in a state of grace though Confession and Communion are not prescribed; 2. To meditate briefly on the Passion of our Lord; 3. To go from one station to another, so far as the number of persons engaged in the devotion, and the confined space where the stations are erected, will admit; 4. To go through the stations not only in the same day, but without remarkable interruption. The recitation of vocal prayer is nothing more than a pious and praiseworthy custom.

Prayer.

O Jesus! my amiable Saviour, behold me humbly prostrate at Thy feet, imploring thy mercy for myself and the

souls of the faithful departed. Deign to apply to us the merits of Thy holy Passion upon which I meditate. Nevertheless, I willingly deprive myself, in behalf of these suffering souls, of numerous indulgences in which I can participate by performing this holy exercise, reserving only a Plenary for myself who have great need of expiation.

An Indulgence of One Hundred Days every time the *Stabat Mater* is said with devotion in honor of the Mother of Sorrows.

TWENTY-FIFTH DAY.

OFFICE OF EXPIATOR.

Expiation.

“But he himself shall be saved: yet so as by fire.”—*I Cor.* iii. 15.

“Let us aid the souls in Purgatory,” says Saint Chrysostom; “aid them by all that we suffer; for God is careful to apply to the dead the merits of the living.”

Suffering is the great satisfaction God demands of their love indebted to His justice; therefore suffer for them that they may suffer less.

There are here below two kinds of suffering, one voluntary, the other forced. Now, both kinds of suffering, supported in union with our Lord for the relief of the souls plunged in the expiatory flames, are very efficacious in procuring aid and even entire deliverance for them.

Oh! if we had a lively faith, what

mortifications would we not make in behalf of the souls who suffer in such a terrible manner! Fasts, hair-cloth, discipline, and other austerities would be our ordinary exercise. But at least can we not sometimes deprive ourselves of some delicate morsel, abstain from something gratifying to our senses, as inhaling the perfume of a flower, listening to melodious music, saying a useless or dangerous word, going with frivolous companions? Would we not even sacrifice an allowable pleasure, a lawful but dangerous affection, a profitless reading made through pure curiosity, a culpable habit, an object of luxury and pure vanity? "Choose the best victim," says Father Felix; "choose above all what is dearest to your heart, put it on that altar near the Lamb immolated for the salvation of all; offer even your very self for those you most love, and then the price of the personal sacrifice will become the ransom of fraternal suffering."

Mortifications, either forced or independent of our wills, which can be rendered meritorious by our acceptance and resignation, form the tissue of our

lives. They come from the mind, mortified by its own ignorance in a thousand circumstances; from the heart, meeting with frequent deception, ingratitude, selfishness, and even treachery, in place of the charity, gratitude, and devotedness it has the right to expect; from the body, subject to all kinds of tribulations, sorrows, infirmities, and sicknesses; from the weather, almost always contrary to one's wishes; from fortune, which baffles all our plans, sufferings, and fatigues, ruining in the twinkling of an eye every design, and destroying by a single contrariety, a single caprice, the work of many years; from creatures in general, and in particular from the person who misrepresents our most innocent intentions, our most sincere undertakings, our most lawful steps; who praises a little only to criticise the more, and approves in our presence only to blame elsewhere.

All this well supported for the souls in Purgatory is of great use to them.

Humiliation rendered Meritorious.

A person highly esteemed in the world being in Purgatory for as many days as she had spent years on earth, received aid from the prayers of the Venerable Sister Margaret Mary. Our Lord revealed to this religious that among all the good works performed by this soul, He took special notice of certain humiliations she had received and suffered with a Christian spirit uncomplainingly, and even without speaking of them, and that, as a reward, her judgment had been mild and favorable. This fact and all those concerning Margaret Mary are related according to the words of Mother Superior Greffier, so prudently distrustful of the extraordinary favors bestowed on this humble religious, and who only commenced to credit them after many proofs.

Practice.

Make an act of mortification of the body or heart to-day, or accept one you chance to meet with contrary to your desire.

Prayer.

Amiable Redeemer, permit not that the sufferings of Thy Passion be useless for the salvation of our souls. Have pity on me ; let one drop of Thy precious blood fall on my heart, that, softening its criminal hardness, it may link it henceforth to Thy love. Have pity also on the poor souls who groan in the flames of expiation; grant them, in fine, the ineffable favor of seeing and loving Thee in heaven. Amen.

Ejaculation: May the most just, most high, and most amiable will of God be done in all things, be praised and magnified forever.

An Indulgence of One Hundred Days once a day. A Plenary Indulgence once a year to all who shall have said it daily, and also, at the hour of death, to those who, having said it often during life and being properly disposed, shall accept death with resignation.

TWENTY-SIXTH DAY.

OFFICE OF REDEEMER.

The Ransom.

“Restrain not grace from the dead.”—*Ecclus.*
vii. 37.

“If,” as Saint Chrysostom says, “alms-giving is a ladder to heaven, a piscina for sin, a certain refuge for both the giver and receiver; if,” still following the words of the same Saint, “it is not merely tears but offerings and alms that are necessary to aid the dead;” if, according to celestial language, alms effaces sin as water extinguishes fire, not only mortal sin in itself, but the temporal punishment which remains due to it,—how can we hesitate to redeem, as far as is in our power, these poor captives of divine Justice, by passing their ransom through the hands of earth’s poor ones who are the privileged friends of God?

I distinguish here two sorts of alms, obligatory and spontaneous.

Obligatory, necessary, indispensable, sacred alms is that imposed on heirs by the will of the dying, whether it is manifested to them verbally or by legal notice. Freely to dispense one's self from carrying out this wish is a great crime.

Spontaneous, free, voluntary alms is that of which we intend chiefly to speak. Here is the praise bestowed on it by Saint Chrysostom: "Almsgiving," says he, "is a friend of God; she is always found near Him, obtains favors agreeable to Him, breaks the chains of sin, dissipates darkness, stifles the flames of passion, and opens the gates of heaven. Those who have charge of her respect her as a queen; they ask not who she is or whom she seeks: all go to meet and receive her with joy. She is pure; she has golden wings and garments of marvellous beauty; her countenance is full of sweetness; the swiftness of her wings carries her in a moment to the throne of God."

Elsewhere he adds that alms made to the poor, for the benefit of the dead, is as if made to themselves. A man lamented having lost his only heir. The

holy Doctor wrote to him in these terms: "Why these tears, why these cries? Because he lived not to be your heir? But has he not become by death the heir of Jesus Christ? Without doubt you acknowledge this; still you say, 'To whom then can I leave my rich garments, my superb residences, my estates?' To whom? To himself; yes, to himself; and much more advantageously than if he lived. What can prevent you? Absolutely nothing; for, if the generality of barbarous nations are accustomed to burn with their dead all that belonged to them during life, can you not with perfect equity deliver all the goods you had destined for this only heir, not to the flames to be reduced to ashes, but to the poor of Jesus Christ to clothe and nourish them by abundant alms? If this heir died with some blemish, he will be purified; if, on the contrary, he has been found faultless at the moment of death, his glory will be increased. What still remains to you? The desire to see him? Very well; live holily, as he did, and you will be reunited in heaven."

Historical Facts.

Tobias, who practised great charity towards the dead, expressly recommended his son to follow his example. "My son," said he, "put your bread and wine not uselessly on the tomb of the impious, but on the tomb of the just who shall have the happiness of profiting by it." It was he who said to give alms to the souls in Purgatory, according to the rule he had traced for the poor. "My son, if you have much, give much; if you have little, give little, but always with a good heart."

The illustrious and glorious chief of the Machabees passed through the midst of the crowded ranks of victorious soldiers, and taking the hand of each one, asked alms for their companions in arms who had died in the combat.

Saint Paulinus, Advocate, Consul, Bishop, who lived on the most intimate relations with Saints Martin, Ambrose, Jerome, Augustine, and with the most illustrious and holiest persons, twelve centuries after his death merited praise from the reformers themselves for his piety towards God and charity to the

poor, making every day numerous alms in their favor, and seizing with eagerness all opportunities of spreading and communicating this pure and ardent zeal. He congratulated Pammachius, as did Saint Jerome, who said: "Other husbands strew violets and roses on the graves of their wives; but our friend Pammachius bedews the hallowed dust of Paulina with the precious balm of almsgiving."

The same Saint Paulinus notices with praise what was done by a young Roman lord named Alethius. After the death of his wife, Rufine, he assembled the poor in Saint Peter's Church to distribute food and alms for the relief of the soul of his dear one, who was the daughter of the famous Saint Paula.

Practice.

Make good use of your fortune during life. Be not blind enough to depend on heirs, believing that, having forgotten yourself while on earth, they will remember you when you have departed and give alms in your name. Now that you are able, do what lies in

your power. Such alms will be surer, more meritorious and useful for your salvation.

Those who shall feed three poor persons, to recall and honor Jesus, Mary, and Joseph in a special manner, can gain:

An Indulgence of Seven Years and Seven Quarantines.

A Plenary Indulgence, if on the same day, being truly penitent, after Confession and Communion, they shall pray for the intention of the Sovereign Pontiff.

An Indulgence of One Hundred Days to all the members of the family, or servants of those who do this charitable work, if they contribute to this work of mercy either by lending their own services or by their mere presence.

Prayer of the Church.

Lord, listen favorably to our humble prayers. We beseech Thee to conduct to the abode of glory and peace, and to a place among the number of Thy Saints, the soul of Thy servant who has departed from this world.

Ejaculation:

O sweetest Heart of Jesus! I implore
That I may ever love Thee more and more.

The members of the Archconfraternity of the Sacred Heart of Jesus may gain many Indulgences by reciting this prayer every day, after an *Our Father*, *Hail Mary*, and *Creed*; among others, a Plenary Indulgence on the first Friday or first Sunday of the month, and another day at will during the month, also on the Feast of the Sacred Heart, and an Indulgence of Sixty Days for each good work.

TWENTY-SEVENTH DAY.

OFFICE OF THE MERCIFUL.

Good Works.

“Come ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world ; for I was hungry, and you gave Me to eat : I was thirsty, and you gave Me to drink : I was a stranger, and you took Me in : naked, and you covered Me : sick, and you visited Me : I was in prison, and you came to Me.”—*Matthew* xxv. 34-36.

All good works may aid and deliver the souls in Purgatory, provided they are performed with the dispositions required, which are the state of grace, union with the merits of Jesus Christ, and the intention of disposing of them in their favor. This is the opinion of Saint Athanasius. “The souls of dead sinners,” said he, “are consoled by the good works of the pious living.” Therefore, for our departed brothers, make an alms of your good work ; for them, take care of the sick poor, watch

at the bedside of the dying, protect orphans, console widows, dry the tears of all who weep.

A piece of money given, a visit made, an affectionate word addressed to an old person lying on a bed of suffering, to a mother burdened with a large family, and to unfortunate ones who keep out of sight: any one of these is a good work. Press in a brotherly manner the hand of the workman who suffers all the privations of his wife and children, who finds it hard to procure them an humble home, coarse garments, and a little bread. Patronize young apprentices; turn them aside from the road of ignorance, from dangerous and disgraceful entertainments, from reunions which corrupt the heart. Try to regulate and bless union among the poor, whom a false step has induced to live in a dishonorable way.

Exercise mercy by acquitting debts, or remitting them to persons in need, so as to prevent their ruin, or enable them to continue trade. Pardon your enemies; try to reconcile those who have been at variance; condescend to

persons who suffer interior pain, to those tormented by scruples or great and strong temptations; aid and raise them when they fall.

One of the most powerful aids and one of the best works that can be practised in behalf of the suffering souls is to procure missions for their intention.

Confession, Communion, fasts, abstinences, resignation in trials, and conformity to the will of God, may also be classed with your good works. In short, such are the principal deeds that can benefit both your own soul and those detained in Purgatory.

The Bed of Sharp and Fiery Points.

“I saw in a dream,” says the Venerable Sister Margaret Mary, “one of our sisters who had died some time before. She told me that she suffered much in Purgatory, but that her greatest pain was caused by seeing one of her near relations precipitated into hell. At these words I awoke and felt my body so exhausted that I found difficulty in moving. As we ought not to place

faith in dreams, I did not reflect greatly on this one; but the religious, notwithstanding my resolve, compelled me to do so, for she gave me no peace from that moment, and incessantly cried to me: 'Pray to God for me; offer your sufferings united to those of Jesus Christ to alleviate mine, and give me all that you do till the first Friday of May, then offer a Communion for me.' This I did with the permission of my Superior; nevertheless the pain imparted to me by this suffering soul became so great, that it would have overwhelmed me were it not for occasional relief and repose. Obedience made me retire to my bed; but I was no sooner there than it seemed she was near me and would say, 'Behold yourself in bed, at ease; cast one glance upon my couch, where I suffer intolerably.' I still see that bed, the very recollection of which makes me shudder. Both sides were of sharp and fiery points which pierced the flesh. She then told me that this was on account of her indolence and negligence in the observance of the rules. 'They rend my heart,' added she, 'and cause my

most cruel suffering ; for the thoughts of murmuring and disapprobation I entertained against my superiors my tongue is devoured by vermin, and they tear it continually for my uncharitable words and breaches of silence. Ah! how I would wish that all souls consecrated to God could see me so horribly tormented! If I could show them what is prepared for those who live negligently in their calling, they would tread with new ardor in their rules, and would guard against falling into those faults which make me suffer so much.' At this sight I melted into tears.

“However, the poor soul continued : ‘Alas! a day of exactitude to the silence of the community would heal my thirsty mouth ; another passed in the practice of holy charity would cure my tongue ; a third spent without a murmur or particle of disapprobation against the Superior would soothe my broken heart. But no one thinks of aiding me.’ After receiving the Communion she had requested, she told me that her terrible sufferings were greatly diminished, but that her Purgatory

would last still longer, and now her punishment would be that of those who live with lukewarmness in the service of God. Meanwhile I found myself exempt from the pains which she had told me would continue till she was relieved."

Practice.

Make one of the acts mentioned in this day's reading, or pray for the dying.

Prayer.

Holy souls who are detained in Purgatory, I will not forget that by my good works I can aid you in your sufferings. I offer from this moment all the meritorious deeds that I will present to my Saviour; too happy if I can, by renouncing the fleeting and fallacious joys of this life, prove my love to Jesus Christ, hasten your deliverance, and avoid the torments that you endure. For the same intention, I offer Thee, Lord, the Indulgences of the following prayer:

Most merciful Jesus, Lover of souls! I pray Thee, by the agony of Thy Im-

maculate Mother, wash in Thy Blood the sinners of the whole world, who are now in their agony and are to die this day. Amen.

Heart of Jesus, once in agony, pity the dying.

An Indulgence of One Hundred Days every time, and a Plenary Indulgence once a month, to all those who on any day after Confession and Communion shall visit a church or public oratory and pray there for the intention of the Pope, provided it has been recited three times a day for a month, at different hours.

TWENTY-EIGHTH DAY.

OFFICE OF TREASURER.

The Treasury of Indu'gences.

“And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.”—*Matthew* xvi. 19.

The Church Militant possesses a treasury composed of the superabundant satisfactions of our Lord Jesus Christ, of the Blessed Virgin, and of the Saints.

Only the living can draw from it; but each person is permitted to dispose of much of the spiritual riches gathered there under the name of Indulgences in behalf of their departed brothers. For, through mercy and condescension to our weakness and good will, God deigns to accept little things, a short prayer, an easy practice, enriched by His grace, to acquit the enormous debt of expiation contracted by sin, and

as a ransom for long captivity in Purgatory. According to weighty theologians, the Indulgence called Plenary, that is to say, entire, corresponds to the time that the soul gaining it would otherwise have to spend in Purgatory. A Partial Indulgence is limited to the time mentioned. Nevertheless, it may happen that a Partial Indulgence, for instance of one hundred days, applied to a soul having only this or even less time to pass in Purgatory may be a Plenary Indulgence relatively to it, that is to say, total deliverance from Purgatory.

To gain an Indulgence, it is necessary:

1. To have at least a general intention of gaining it;
2. The soul must be free from mortal sin, and sincerely sorry for those formerly committed;
3. To accomplish devoutly and exactly all that is prescribed by the Pope who grants the Indulgence;
4. To pronounce the words and not merely read them with the eyes.

The foregoing conditions suffice ordinarily to gain a Partial Indulgence; but a Plenary Indulgence exacts more:

1. To be free from affection to sin, even

venial. 2. Confession made on the day or vigil of the feast. Persons who are in the habit of weekly Confession, or live in countries where there are few confessors, are dispensed from confessing each time they wish to gain a Plenary Indulgence: a Confession made within eight days before the feast will suffice to gain all the Plenary Indulgences possible within the eight following ones, even when the confessor has not judged proper to give absolution, for want of sufficient matter. 3. Communion is generally required, except for the Way of the Cross and for the recitation of six *Our Fathers*, *Hail Marys*, and *Glory be to the Fathers* for the blue scapular; they can be said on the eve of the appointed day. 4. To pray for the intention of the Pope who has granted the Indulgence, during the space of time required to say five *Our Fathers* and five *Hail Marys*; but the prayers are not determined. Notice that to apply Indulgences to the dead, we are obliged to destine, at least in thought, the person or persons in whose favor we wish to gain them. Nevertheless, it is probable that an In-

dulgence gained for the souls in Purgatory in general would be useful to them.

The Religious and Indulgences.

A good religious on the point of death preserved a calm and serenity which were not at all disturbed by the discourses of his Superiors on the severity of the judgments of God. The Father Abbot sought at least to inspire him with some fear of Purgatory. The dying man replied: "I know that my life has not been faultless; but what reassures me to-day is that during my long career I have always striven to gain Indulgences; thus have I the firm belief that I will go straight to Paradise."

Practice.

Forgetfulness is the chief cause of the few Indulgences we gain. In the second part of this book may be found Calendars reminding us of Indulgences that can be gained throughout the year.

Prayer.

O Father! O Son! O Holy Ghost!
O most holy Trinity! O Jesus! O
Mary!

Blessed Angels, and all ye Saints of
heaven! obtain for me these graces
which I ask through the most precious
Blood of Jesus Christ:

1. To do always the will of God.
2. To be always united with God.
3. To think only of God.
4. To love only God.
5. To do everything for God.
6. To seek only the glory of God.
7. To become a saint solely for God.
8. To know well my nothingness.
9. To know always more and more
the will of God.
10. (Here ask for some particular
favor, for instance the deliverance of a
soul from Purgatory.)

Mary most holy! offer to the eternal
Father the most precious Blood of
Jesus Christ for my soul, for the holy
souls in Purgatory, for the wants of
holy Church, for the conversion of sin-
ners, and for the whole world.

Then say the *Glory be to the Father* three times, in honor of the most precious Blood of Jesus Christ; the *Hail Mary* once, to Mary, Mother of Sorrows; and once the *Requiem æternam*, for the souls in Purgatory.

An Indulgence of Three Hundred Days, once a day, and a Plenary Indulgence, on one of the last three days of the month, to those who, having recited these invocations and prayers, after Confession and Communion shall visit some church or public oratory and pray there for the intention of the Pope.

*TWENTY-NINTH DAY.***OFFICE OF HERO.****The Heroic Vow.**

In favor of the souls in Purgatory, zeal, devotedness, charity, carried even to heroism, are agreeable to God and have the approbation of the Church. We will give the proof by translating the decree of the Sacred Congregation of Indulgences, promulgated after an audience with the Holy Father, Nov. 20, 1854: "As it is a holy and wholesome thought to pray for the dead, that they may be loosed from sins, the apostolic solicitude of the Roman Pontiffs has never failed to excite the faithful of the Church Militant in drawing from the treasures of the same Church Indulgences without number, especially applicable to the souls detained in Purgatory, by the recitation of certain prayers and by certain pious works, in order that they may be more promptly delivered from their expiatory flames

and take their flight to join the inhabitants of heaven.

“To procure still greater relief for these souls, during the Pontificate of Benedict XIII. a pious devotion, which is called a Vow or Oblation, was instituted, or at least propagated, in the Catholic world, by Father Gaspard Oriden, of the Congregation of the Theatines. It consists in this, that the Christians who embrace it make a voluntary offering, for the faithful departed, of all works of satisfaction they do in life, as well as of all those which shall be offered for them after death. The above-mentioned Pontiff, Benedict XIII., has granted to all those who make this oblation particular Indulgences, which, at the request of the General of the Theatines, were confirmed Dec. 12, 1788, by Pope Pius VI.; and in an audience Sept. 30, 1852, the Sovereign Pontiff Pius IX., at the earnest entreaty of some ecclesiastics, not only confirmed them anew, but made the following declaration:

1. The Indult of a Privileged Altar, personally, every day in the year, to all priests who shall have made this offering.

2. All Christians who shall have made the oblation may gain a Plenary Indulgence, applicable only to the departed, whenever they go to holy Communion, and every Monday all who hear Mass in aid of the souls in Purgatory may gain the same, provided that, in both cases, they visit a church or public oratory and pray there for some time for the intention of His Holiness.

3. All Indulgences granted, or to be granted, which are gained by the faithful who have made this offering, may be applied to the holy souls in Purgatory.

For the greater relief of the souls plunged in the expiatory flames, this indult is extended to the Christians of the whole world who have made the Heroic Act.

Lastly, the Holy Father, Pope Pius IX., having in view the young who have not yet made their first Communion, as well as the sick, those who are afflicted with chronic disorders, the aged, farm-laborers, prisoners, and others who are debarred from Communion or are unable to hear Mass on Mondays, vouchsafed, by another decree of the Sacred Congregation of Indulgences, Nov. 20, 1854, to declare that, for all the faithful who cannot hear Mass on Monday, the Mass heard on Sunday should be available for gaining the Indulgence mentioned in No. 3; and that in favor of those who have not yet made their first Communion, or who are hindered from receiving holy Communion, he has left it to the will of their respective Ordinaries to authorize confessors to commute the works here enjoined.

And note, lastly, that, although this act of

charity is called a vow in some printed sheets, in which also is given a formula for making the offering, no inference is to be drawn therefrom that this offering binds under sin; neither is it necessary to make use of the said formula; since, in order to share in the said Indulgences, no more is required than a heart felt act of the will.

Notwithstanding all things, however contrary, to be always of value, without any renewal of the brief.

Given at Rome in the Office of the Sacred Congregation of Indulgences.

“ E. CARD. ASQUINI, Prefect.

(L.S.)

“ A. COLOMBO, Secretary.”

Example of the Heroic Vow.

Without recalling Saint Francis Borgia, who practised this vow, read the Chronicles of Saint Dominic and you will find that a father of that Order offered to God all his good works for a person who was tempted to despair, and who died a few hours afterwards. He lost nothing while giving all his goods, because not many days had elapsed before the deceased appeared to him clothed in very rich garments, and spoke to him in these terms: “ My Father, your charitable offering is precious enough for both of us; I am

gratefully obliged to you; it is a usury that is not criminal."

Davine did as much for his mother Petronilla, and Saint Gertrude for one of her religious whom she saw in Purgatory, which succeeded so well that she merited to be honored by a visit from our Lord, Who said to her: "You have pleased Me so much by this action that now I will carry you in My bosom as a mother carries her youngest child. You shall yet be uncovered as a glass of water if I do not cover you with My garments; and to recompense your charity, I desire hereafter to work conjointly with your heart."

Father Rossignoli relates that Saint Gertrude, on the point of death, grieved at having done nothing for herself and having entirely applied her merits to the souls in Purgatory. Jesus appeared to her and said: "Gertrude, be at rest; your charity towards the souls in Purgatory has been so agreeable to Me, that after death you will be exempt from Purgatory, and all the happy souls your prayers have delivered will accompany you to Paradise."

Prayer.

My God, without imposing on myself any obligation under pain of sin, and as far as I lawfully can, with all my heart I make the promise and spontaneous vow of having the will to deliver from Purgatory all the souls that you wish to liberate. For this intention I place in the hands of Mary, that she may present them, united to the merits of her Son and to her own satisfaction, all the meritorious works performed by me during my sojourn on earth, and all the suffrages that will be made for me after death. Amen.

Praise be to Jesus Christ, forever. Amen.

An Indulgence of Fifty Days, each time, to all those who, when they meet one another, shall say the preceding formula, and a Plenary Indulgence at the hour of death, provided that they shall have had, during life, the pious practice of saluting as above directed, or of frequently invoking, the most holy names of Jesus and Mary, at least with the heart.

THIRTIETH DAY.

OFFICE OF SAVIOUR.

The Deliverance.

“Rejoice not, thou my enemy, over me, because I am fallen: I shall arise, when I sit in darkness, the Lord is my light. . . . He will bring me forth into the light, I shall behold His justice.”—*Mich.* vii. 8, 9.

Debtors ourselves towards divine Justice, and insolvent debtors, God will only show mercy to us in proportion to the amount of mercy we show towards others. Consequently we should intercede for them if we desire them to intercede for us one day. It is hardly necessary to add that gratitude is not banished from heaven, but, on the contrary, increased in that home of divine love; the souls whose happiness we shall hasten by our prayers will interest themselves in ours by their powerful mediation. Represent to yourself only one of these forsaken souls who, at the height of suffering and wear-

ness, suddenly hears the angels exclaim: "Come, holy soul, the end of your exile has arrived; ascend to heaven. You would still owe to divine Justice a month, a year of suffering, but the sacrifices offered for you, the alms, indulgences, stations, penances, the Masses heard, the prayers of your pious wife, of your children, have paid the debt. Come to heaven."

At this announcement, what will be the cry of that soul, if not one of gratitude? "Ah! be you blessed of the Lord, you who have been merciful to His servant!" Oh! how deeply engraven in his thoughts are the cherished names of his holy intercessors! How he burns with desire to repay their services! And united in the holy city to all the celestial court, with what zeal and success he will pray for the one who has delivered him, for the one who, after Jesus, is his saviour!

**Christina the Admirable visits Purgatory,
Hell, and Heaven.**

To the first evidence of a man restored to life, says Cardinal Bellarmine,

we will join that of an illustrious virgin, Christina, surnamed the Admirable, whose life has been written by Thomas of Cantimpre, of the Order of Saint Dominic, her contemporary and a very worthy author. The pious and learned Cardinal Jacques de Vitry bestows much praise on holy women in the preface to the life of Saint Mary d'Ognies; but Saint Christina, whose principal actions he briefly relates, receives the largest share.

Listen to her tell her own history: "As soon as my soul was separated from my body, it was conducted by angels to an obscure place occupied by many souls. The torments they suffered seemed to me so excessive, that it is impossible to express their rigor. I was greatly grieved at seeing many of my acquaintances there, and asked what place it was, supposing it to be hell; but those who accompanied me replied that this was only Purgatory, where sinners were punished, who had died contrite for their sins but without having made a suitable satisfaction to God.

"From there they conducted me to hell to look upon the torments of the

damned, and here too I recognized some. Then I was transported to the throne of God in heaven. Our divine Saviour regarded me with a favorable eye, and the thought of dwelling there eternally filled me with joy. But as He saw what was passing in my heart, He said to me: 'Assure yourself, My dear child, that you will one day be with Me. However, I will give you the choice of two things, either to be with Me for evermore, or to return to earth and undergo great torments, but without dying; in order to deliver from the flames of Purgatory all those souls who have excited your compassion to such an extent, and that the example of a life of sufferings may lead sinners to enter into their duty and expiate their crimes. After this, you will return here full of merit.' The inclination I had to avail myself of so advantageous an offer made me unhesitatingly reply that I wished to return to earth. Behold how I died and came back to life with the sole design of employing myself for the conversion of sinners. I beseech you, therefore, not to be astonished at the things you will henceforth see in

me, because they will be so extraordinary that nothing like them shall ever be seen again."

All this is from the Saint. Let us hear now what the historian said, and the various selections I have made from chapters of her life, adds Cardinal Bellarmine.

She commenced to do the things for which she had been sent by God. She threw herself into fiery furnaces and suffered there such terrible pains that, not being able to endure them, she uttered cries of anguish. When she came forth no signs of burning were apparent. The winter that the Meuse was frozen she often plunged into it, and once reminded there for six entire days. Sometimes when praying in the water she allowed herself to be carried away by the current and conveyed to a mill, the wheel of which being in motion caught her, without, however, bruising or dislocating any of her bones. On another occasion, being pursued by dogs who bit and tore her, she ran among thorns till she was covered with blood, notwithstanding which neither wound nor scar was visible.

The author, who was suffragan Bishop of the archdiocese of Cambry, relates this, and we have every reason to credit it, because we have besides the testimony of another eminent author, Jacques de Vitry, Bishop and Cardinal, who said that this happened not only in his time, but even in his own province, and what this admirable saint endured was not hidden. She was often seen in the midst of flames which did not consume her, and sometimes covered with sores that disappeared in a very few moments.

In fine, this wonder continued for forty-two years after her restoration to life; and as a proof that what she did was by virtue of power from on high, the signal conversions made by her during life and the evident miracles she wrought after death show clearly it was the work of God. Thus was He pleased to close the mouths of those libertines who professed to believe nothing, and who had the temerity to say in raillery, "Who is this that has returned from the other world? Who has ever beheld the sufferings of hell or Purgatory?" Behold two faith-

ful witnesses who assure us that they have been seen, and that they are great and numerous. What follows now, except to avow that the incredulous are inexcusable, and that those who believe without wishing to do penance are still more to be condemned?

Practice.

Make the monthly retreat; that is to say, spend, at the close of each month, one day in recollection, so as to examine how you have spent the past month, and to take new resolutions and measures for the coming one. Foresee what more you can do in behalf of the souls in Purgatory.

Prayer.

Lord Jesus, I resolve to be of the number of fervent Christians, and as a proof of my love generously to apply myself to Thy service and to aid the souls suffering in the purifying flames of Purgatory for not having loved Thee sufficiently, and above all for not

preserving themselves pure in Thine eyes. Bless my resolutions; make me fully understand that the fidelity we show in corresponding to Thy graces is always the measure in which Thou grantest them, that so I may be faithful to all those unceasingly showered on me, and draw new ones upon myself and the holy souls I propose to relieve at any price.

Ejaculation: Sweet Heart of Mary, be my salvation !

An Indulgence of Three Hundred Days for each recitation of this short prayer, and a Plenary Indulgence once a month, to all those who, being truly penitent, after Confession and Communion, shall visit a church and pray there for the intention of the Pope.

SUPPLEMENT.

When a person makes the Month of the Dead in a month consisting of thirty-one days, or if one of the preceding chapters is not adapted to his need or position, let him select a subject from the Supplement.

I.

OFFICE OF COMMUNICANT.

Communion.

“Put Me as a seal upon thy heart, . . . for love is strong as death.”—*Cant.* viii. 6.

When our flesh is nourished with the Flesh of a God Who has become our divine Brother, when His soul envelops our soul, when His Heart beats on our heart, when His Blood circulates through our veins, when His Divinity unites itself entirely to our

humanity, is it not the most favorable moment to obtain pardon for these souls, captives of His love and prisoners of His justice in Purgatory? Oh! in that moment envied by angels, after the silent annihilations of adoration, when it is easy for us to converse with God without words, but in the swift language of heaven, in the language of a heart ready as thought, and to recall His own words recorded in the Gospel: "Father, I will that where I am, they also whom Thou hast given Me may be with Me: that they may see My glory. . . . Just Father, the world hath not known Thee; but I have known Thee: and these have known that Thou hast sent Me."

Want of Union.

Once our Lord showed the Venerable Margaret Mary a number of souls in Purgatory, who were deprived of the aid of the holy Virgin and saints, and visits from their angels, as a punishment for not having been united with their superiors during life, and having had some misunderstandings with them. Many of them were destined to

remain long in these horrible flames; others even entered without any greater mark of predestination than that they did not hate God; some who were in religion, and had shown little union and charity for their sisters, had been deprived of their suffrages and received no other help.

Practice before and after Communion offered for the Souls in Purgatory.

The ordinary acts can be used, merely adding the two following ones:

BEFORE COMMUNION.

Act of Offering.

Permit me, O my God, to offer for the souls in Purgatory (or for the soul of N.) the Communion I have the happiness to make. These souls, although just, cannot yet enjoy the blessed Communion of heaven, and they no longer have that of earth which formerly they so happily participated in. But since Thou hast established such a union between the members of Thy Church that the spiritual goods of one can be

communicated to another, accept my intention of sharing the fruits of my Communion with these souls; apply to them, Lord, all that is possible, according to the designs of Thy merciful Providence. May I in some way be the channel through which the Blood of Thy divine Son will flow upon these suffering souls; may this precious Blood purify their souls of every blemish, extinguish the avenging fire which burns them, quench the ardent thirst which consumes them, and be for them the pledge of that full and entire deliverance for which they sigh without ceasing.

AFTER COMMUNION.

My Saviour Jesus, Redeemer of the world and incomparable Friend of souls, I have read that when Lazarus was dead, his sisters sent for Thee and said to Thee: "Lord, he whom Thou lovest is sick." I have no need of sending for Thee, O Jesus! for Thou art within me at this moment. Thou art, in my heart, and it can speak to Thine, heart to heart; not only Thy

divine ear, but Thy human ear is there within my heart! Lord, since Thou art so near Thy poor creature, ah! I prostrate myself before Thee with the most lively faith; I embrace with love Thy sacred feet and say to Thee, not merely in behalf of one brother, as did Lazarus' sisters, but in favor of an innumerable number of brothers and sisters: "Lord, those whom Thou hast loved so much, and who always love Thee, suffer terrible pains in Purgatory; be touched at their misfortune, for Thou alone canst aid them."

My Saviour, my own wants are great, but I forget them at this moment to think of those souls, and recommend them to Thy charity. Without doubt, they suffer justly, and what they endure is but the punishment merited by their faults; but, O most sweet Redeemer! canst Thou not show mercy without imposing on the rights of Thy Justice? Is not the treasure of Thy satisfactions infinite? Thou hast already paid so much for these souls, henceforth insolvent! Ah! give still what remains to their debt and they will be delivered.

Jesus! the rich and abundant price of the salvation of the world—Thy wounds, blood, heart, merits—all is within me at present. I possess this divine treasure; I hold it, and it seems to be mine, since Thou hast given it to me in holy Communion. Permit me, therefore, O my Saviour, to use it without measure; suffer me to draw from Thy wounds, blood, and heart what will pay for these poor souls! O Heart! O Blood! O Wounds of my divine Redeemer! be the complete ransom of their sins; be the link between mercy and justice, that so delivered from the prison of fire, they go as soon as possible to chant in heaven the eternal canticle of the elect: “Glory, honor, benediction, and power to the Lamb, Who was slain for our salvation and Who has given us heaven for ever and ever. Amen.”

Indulgenced Prayer.

Look down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my

heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; the while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, whilst I call to mind the words which David, Thy prophet, said of Thee, my Jesus: "They pierced My hands and My feet; they numbered all My bones."

A Plenary Indulgence to the faithful who, being truly penitent, after Confession and Communion, shall recite this prayer with devotion before an image or picture of our crucified Redeemer and pray for the intention of His Holiness.

II.

OFFICE OF ASSOCIATE.

Confraternities.

"According to the multitude of Thy mercies, blot out my iniquities."—*Ps.* l. 3.

A confraternity has the advantage of uniting the prayers and good works of those who form a part of it. Therefore it is profitable to join such associa-

tions and to observe the rules well. But, relatively to the souls in Purgatory, that which ought to make you seek membership is the numerous indulgences applicable to the dead which are generally attached to confraternities.

Without doubt, prudence counsels us to do a little well rather than embrace much and neglect all the practices necessary to make us partakers of the fruits of the association; but it is far better to undertake much and be faithful, as far as possible, to all that is required. This is the advice of Saint Francis de Sales, who reassures persons having the false fear of sinning if they should fail to observe certain practices which are rather recommended than commanded by the rules of different confraternities. "For," says he, "if some conventual rules in themselves oblige neither under pain of mortal nor venials in, how much less the statutes of confraternities! What is recommended to an associate is purely a counsel and not a precept. Those who follow it may gain indulgences which are not granted to others, but no sin is committed by

omitting the practices. There is much to gain and nothing to lose." Saint Ligouri is of the same opinion; he speaks highly of wearing different scapulars.

Therefore it would be useful to enter at least one or even several confraternities, including one devoted to the relief of the souls in Purgatory.

Awake !

Vernon (Eure) is perhaps the only city in France where the ancient custom of which we are about to speak continues in practice. At each death, an individual clothed in a mourning garment, ornamented with bones, goes through the city carrying two bells of a sharp and penetrating sound; then at each cross-way he tolls them three times, and cries, with plaintive voice: "We recommend to your prayers N.; he is a member of the confraternity of Saint James, of Saint Sebastian, etc., etc. He is dead; the funeral will take place at — o'clock." At daybreak on the first Sunday of each month, the same individual again wanders through the city sounding the bell continually; knocking three

times at the door of the Members of Charity, and stopping at the corners of streets, he exclaims: "Good people, or good souls, who sleep, awake! pray for the dead!" etc.

Practice.

Become a member of a confraternity enriched with indulgences. Those who wear the blue scapular of the Immaculate Conception have the great advantage of gaining the indulgences of the Seven Basilicas at Rome, the Portiuncula of Jerusalem, and of Saint James of Compostello, every time they recite six times the *Our Father*, *Hail Mary*, and *Glory be to the Father*, for the triumph of the Church, the extirpation of heresy, and peace and concord among Christian princes. Confession, Communion, or any other prayers besides those mentioned are not required.

Prayer.

Lamb of God! august Victim immolated to satisfy the justice of Thy Father! Lamb without spot! true Passover of Christian people! listen to the sorrowful accents of those suffering

souls for whom I pray; deliver them from the evils they endure without complaint while blessing the hand that strikes them. It is Thou Who takest away the sins of the world and the slightest stain of sin; blot out theirs, O divine Lamb! and grant them the promised repose, peace, and glory.

Ejaculation enriched with an Indulgence.

All the faithful who wear the red scapular of the Passion of our Lord Jesus Christ may gain an Indulgence of Two Hundred Days by kissing it and saying: We therefore pray Thee, help Thy servants whom Thou hast redeemed with Thy Precious Blood.

THE EASIEST INDULGENCES.

FIRST PART.

CHAPTER I.

UTILITY OF INDULGENCES.

Indulgences serve to facilitate the expiation of sin. In sin we distinguish the offence done to God, and the chastisement which must be the punishment. It is true, after absolution the offence is pardoned; but ordinarily, on account of our imperfect dispositions, the eternal punishment is only changed into a temporal one, which we must undergo in this life by performing rigorous penance; or, after death, by suffering in Purgatory.

In reality, seldom has the avowed penitent sufficient and necessary contrition to exempt him from all temporal punishment, and the penances imposed by the confessor are nearly always too insufficient to liquidate entirely this debt of expiation.

Now, indulgences shorten this time of expiation, and even free us from it completely, according as the indulgence gained is Partial, that is to say, remitting a portion of the punishment due to sin; or Plenary, remitting entirely the debt of suffering contracted towards divine Justice. An indulgence, in general, is then a precious and easy remission of the temporal punishment due to sin. The treasury of indulgences, confided to the Catholic Church, is composed of the superabundant satisfactions of our Lord Jesus Christ, the Immaculate Virgin, and the pious heroes of Christianity.

CHAPTER II.

CONDITIONS FOR GAINING AN INDULGENCE.

It is necessary: 1. To have at least a general intention of gaining it. 2. To be free from mortal sin and sincerely repentant for those committed heretofore. 3. To accomplish devoutly and exactly all that is prescribed by the Pope who grants the indulgence. 4.

To pronounce the words, and not merely read them with the eyes. 5. To make the appointed prayers during the time prescribed for the acquisition of the indulgence. This is required of the faithful on the day fixed in their diocese; of religious, on the day indicated in their calendar; of members of confraternities, once, following either calendar.

All indulgences contained in this book are applicable to the dead, with the exception of those preceded by a *.

The faithful can then, at will, gain them for themselves or for the souls in Purgatory.

To apply an indulgence applicable to the dead, it is necessary to designate the person at least by thought.

The accomplishment of the preceding conditions suffices ordinarily for a Partial Indulgence.

We say ordinarily, because it happens sometimes that a Partial Indulgence, particularly one of Seven Years and Seven Quarantines, requires the same conditions as a Plenary; we shall mention this exception in the proper place.

CHAPTER III.

SPECIAL CONDITIONS FOR A PLENARY INDULGENCE.

Besides the conditions contained in chapter second, a Plenary Indulgence requires a complete detachment from sin, even venial; Confession, Communion, Prayers, and sometimes a Visit.

1. The Confession ought to be made on the day or vigil of the feast. Nevertheless, those who are accustomed to confess at least once a week, and those who cannot confess frequently, because of lack of confessors, can gain all the Plenary Indulgences which are granted during the following eight days.

In certain dioceses Confession made twice a month suffices, by dispensation.

2. Communion ordinarily necessary, say for the Way of the Cross and the six *Our Fathers*, *Hail Marys*, and *Glory be to the Fathers* of the Blue Scapular, should be made on the day or vigil of the feast. According to a decree of Oct. 6, 1870, Confession alone, or both Confession and Communion, may be made on the day immediately preceding

that on which the indulgence is granted (whether it is the feast or not). The time commencing with a natural day and not from the first Vespers.

By one Communion, several Plenary Indulgences requiring it can be gained.

A virtual intention at least to gain the indulgence is necessary for the Communion; it is preferable to have it also for the Confession, although no decision shows that this last is indispensable.

3. Prayers. They must be vocal, according to the intention of the Pope who has granted the indulgence, and take as much time as is occupied by the recitation of five *Our Fathers* and five *Hail Marys*, and this as many times as one wishes to gain a Plenary Indulgence.

All vocal prayers can be said for this end. The object of these prayers is the prosperity of the Church, peace and concord among Christian princes, the extirpation of schism and heresy, and the preservation and special intention of the Sovereign Pontiff.

4. The Visit may precede the Confession and Communion, and even the other works. This visit in a church or public oratory shall be indicated by

the letter V. The confessor may commute the Communion for invalids who do not live in a community.

Several years ago, the Sacred Congregation of Indulgences decided that it is necessary to enter and leave the church as often as one desires to gain indulgences requiring a visit.

The indulgences are gained on the day to which the feast is lawfully transferred in each diocese, order, or confraternity.

By feast must be understood the solemnity and exterior pomp, because the transfer of indulgences does not take place when the Office and Mass alone, without the solemnity, are transferred. In the category of transferred indulgences must be placed those which are attached to churches or public oratories, or indicated by the consent of the ordinary for the pious supplications, novenas, septenaries, tridiums made before the feast, after it, or during the octave. These indulgences are transferred to the day when feasts of this nature are celebrated with solemnity and exterior pomp. The removal is legitimate even when made but for a time and on account of certain circumstances.

SECOND PART.

THE DAY OF INDULGENCES.

On Rising.

I

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

An Indulgence of Fifty Days every time that the faithful shall make the sign of the cross, invoking at the same time the Blessed Trinity in the above-mentioned words; and an Indulgence of One Hundred Days when holy water is used.

II.

Jesus! Mary!

An Indulgence of Twenty-five Days for devoutly invoking these holy names.

III.

Angel of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide.
Amen.

(See Indulgences in Night Prayers.)

It will be useful to direct your intention as follows: My God, I pray Thee apply to the soul of N. whom I believe to be in Purgatory, all the indulgences attached to the prayers and practices I shall make this day.

Morning Prayers.

I.

Our Father; Hail Mary; I believe in God.

Ejaculation: O sweetest Heart of Jesus! I implore
That I may ever love Thee more and more.

Recited daily by the members of the confraternity of the Sacred Heart of Jesus they will procure many indulgences; among others, a Plenary Indulgence on the first Friday or first Sunday of the month, and another day at will during the month, as well as on the Feast of the Sacred Heart, and an Indulgence of Sixty Days for each pious work.

II.

Acts of Faith, Hope, and Charity.

An Indulgence of Seven Years and Seven Quarantines every time that these acts are said

with heartfelt devotion, and a Plenary Indulgence once a month and at the hour of death. Any formula can be used, provided it expresses and explains the particular motive of each of the theological virtues.

III.

O Father! O Son! O Holy Ghost!
O Most Holy Trinity! O Jesus! O
Mary!

Blessed angels, and all ye saints of heaven! obtain for me these graces which I ask through the most precious blood of Jesus Christ:

1. To do always the will of God.
2. To be always united with God.
3. To think only of God.
4. To love only God.
5. To do everything for God.
6. To seek only the glory of God.
7. To become a saint solely for God.
8. To know well my nothingness.
9. To know always more and more the will of God.
10. (*Here ask for some particular grace; for example, to overcome your predominant passion.*)

Mary most holy! offer to the eternal Father the most precious blood of Jesus

Christ for my soul, for the holy souls in Purgatory, for the wants of holy Church, for the conversion of sinners, and for the whole world.

Then say the *Glory be to the Father* three times, in honor of the most precious blood of Jesus Christ, the *Hail Mary* once, to Mary, Mother of Sorrows, and once the *Requiem æternam* for the souls in Purgatory.

An Indulgence of Three Hundred Days once a day, and a Plenary Indulgence on one of the last three days of the month. (Visit.)

IV.

Hail, august Queen of peace! hail, holiest Mother of God! By the Sacred Heart of Jesus, thy Son, the Prince of peace, grant that His anger may end, and that in peace He may reign over us. Remember, O most loving Virgin Mary! that no one ever sought thy mediation without obtaining relief. Animated with this confidence, I come to thee. Do not, O Mother of the Word! despise my words; but hear and grant my prayer, O clement, O sweet Virgin Mary!

An Indulgence of Three Hundred Days each time; Plenary Indulgence once a month. (Visit)

The Angelus.

Besides the Indulgence of One Hundred Days granted to all the faithful, those who possess an apostolic chaplet can gain another Indulgence of One Hundred Days by saying this prayer on their knees at the sound of the bell. This prayer should be said standing on Saturday evening and on Sunday. From midday on Holy Saturday till the vigil of Trinity Sunday, instead of the above prayer, the *Regina Cæli* should be said standing; those, however, who do not know by heart this anthem may gain the same Indulgences by saying the *Angelus*. These are, besides the Indulgence of One Hundred Days every time, a Plenary Indulgence once a month, and another each year.

Angelus.

V. The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost.

Hail Mary, etc.

V. Behold the handmaid of the Lord; be it done unto me according to Thy word.

Hail Mary, etc.

V. And the Word was made flesh,
and dwelt among us.

Hail Mary, etc.

V. Pray for us, holy Mother of God.
R. That we may be made worthy of
the promises of Christ.

Let us pray.

Pour forth, we beseech thee, O Lord!
thy grace into our hearts, that we, unto
whom the incarnation of Christ thy
Son was made known by the message
of an angel, may, by His passion and
cross, be brought to the glory of the
resurrection. Through the same Christ
our Lord.

R. Amen.

Regina Cæli.

Queen of heaven, rejoice. Alleluia.
For He whom thou wast made worthy
to bear. Alleluia.
Hath risen as He said. Alleluia.
Pray for us to our God. Alleluia.

V. Rejoice and be glad, O Virgin Mary. Alleluia.

V. For the Lord hath risen indeed. Alleluia.

Let us pray.

God, who through the resurrection of Thy Son, our Lord Jesus Christ, hast vouchsafed to make glad the whole world, grant us, we beseech Thee, that, through the intercession of the Virgin Mary, His Mother, we may attain the joys of eternal life. Through the same Christ our Lord. Amen.

Meditation.

A Plenary Indulgence once a month granted to all the faithful who shall make mental prayer devoutly for half an hour, or at least for a quarter of an hour, every day for a month.

The Holy Mass.

Preparation.

Whoever carries about the person or has at home a rosary or chaplet, cross or crucifix, medal or statuette enriched by the Indulgences called Apostolic, gains an Indulgence of Fifty Days each time that he says some prayer preparatory to Mass or Communion, for the recita-

tion of the Divine Office or the Little Office of the Blessed Virgin.

An Indulgence of One Hundred Days to those who, possessing a Chaplet of Saint Bridget, assist at Mass, and recite the *Our Father* and *Hail Mary* three times.

During Mass.

To hear Mass one can follow any method whatever, inserting in the places indicated the following prayers enriched with indulgences.

At the Introit.

An Indulgence of Three Hundred Days, once a day, and a Plenary Indulgence on one of the three last days of the month, to all the faithful who have the habit of reciting with contrition and devotion, in memory of the Passion of our Lord Jesus Christ, the following prayer, with five *Our Fathers*, *Hail Marys*, and *Glory be to the Fathers*:

O my Lord Jesus Christ! Who, to redeem the world, didst vouchsafe to be born amongst men, to be circumcised, to be rejected and persecuted by the Jews, to be betrayed by the traitor, Judas, with a kiss, and as a lamb, gentle and innocent, to be bound with cords, and dragged in scorn before the tribunals of Annas, Caiphas, Pilate, and Herod; Who didst suffer Thyself to be

accused by false witnesses, to be torn by the scourge and overwhelmed with opprobrium; to be spit upon, to be crowned with thorns, buffeted, struck with a reed, blindfolded, stripped of Thy garments, to be nailed to the cross and raised on it between two thieves, to be given gall and vinegar to drink, and to be pierced with a lance; do Thou, O Lord! by these Thy most sacred pains, which I, all unworthy, call to mind, and by Thy holy cross and death deliver me (and Thy servant N. in his agony*) from the pains of hell, and vouchsafe to bring me whither Thou didst bring the good thief who was crucified with Thee: Who, with the Father and the Holy Ghost, livest and reignest, God, forever and ever. Amen.

From the Gloria to the Gospel.

An Indulgence of Three Hundred Days every time, and a Plenary Indulgence once a month, to all who recite the following offerings to the Eternal Father, with the intention of making thereby compensation for all the outrages which are done to the precious blood of Jesus:

* If the prayer is said for a person in his last agony.

SEVEN OFFERINGS.

I. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for my dear mother, the holy Church, that she may enlarge her borders and be magnified in all the nations of the earth; for the safety and well-being of her visible head, the Sovereign Roman Pontiff; for the cardinals, bishops, and pastors of souls, and for all the ministers of Thy sanctuary.

Then say the *Glory be to the Father*, and this ejaculation: Blessing and thanksgiving be to Jesus, Who with His blood hath saved us.

II. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for peace and union among all Catholic kings and princes, for the humiliation of the enemies of our holy faith, and for the welfare of all Christian people.

Glory be to the Father, and *Blessing and thanksgiving*, etc.

III. Eternal Father! I offer Thee the merit of the precious blood of Jesus,

Thy well-beloved Son, my Saviour and my God, for the repentance of unbelievers, for the uprooting of heresy, and for the conversion of sinners.

Glory be to the Father, and Blessing and thanksgiving, etc.

IV. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my kindred, friends, and enemies; for the poor, the sick, and wretched, and for all for whom Thou, my God, knowest that I ought to pray or wouldst have me pray.

Glory be to the Father, and Blessing and thanksgiving, etc.

V. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all who, this day, are passing to the other life; that Thou wouldst save them from the pains of hell, and admit them quickly to the possession of Thy glory.

Glory be to the Father, and Blessing and thanksgiving, etc.

VI. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and

my God, for all those who love this great treasure, for those who join with me in adoring it and honoring it, and who strive to spread devotion to it.

Glory be to the Father, and Blessing and thanksgiving, etc.

VII. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my wants, spiritual and temporal, in aid of the holy souls in Purgatory, and chiefly for those who most loved this blood, the price of our redemption, and who were most devout to the sorrows and pains of most holy Mary, our dear Mother.

Glory be to the Father, and Blessing and thanksgiving, etc.

Glory be to the blood of Jesus, now and forever, and throughout all ages. Amen.

Gospel.

The Sovereign Pontiff, Benedict XIV., granted an Indulgence of Seven Years and Seven Quarantines to all the faithful every time that they shall be present with devotion at the explanation of the Gospel on Sundays and the greater festivals of the year; also to those who explain it. Pope Clement XII. had granted the same Indulgence to all the faithful every time

that they shall teach or learn the catechism or Christian doctrine; to those who have the pious custom of teaching assiduously or learning the catechism or Christian doctrine he granted a Plenary Indulgence on Christmas Day, Easter Sunday, and on the feasts of the holy Apostles Saints Peter and Paul.

An Indulgence of One Hundred Days to those who, having a Chaplet of Saint Bridget, assist with devotion at the sermon and recite the *Our Father* and *Hail Mary* three times.

Prayer.

Look down, O Lord, from Thy sanctuary, and from heaven, Thy dwelling-place, and behold this holy Victim which our great High-priest, Thy holy Child, the Lord Jesus, offers up to Thee for the sins of His brethren; and let not Thy wrath be kindled because of the multitude of our transgressions. Behold, the voice of the blood of Jesus, our Brother, calls to Thee from the cross. Give ear, O Lord! Be appeased, O Lord! Hearken, and tarry not, for Thine own sake, O my God! because Thy name is called upon in behalf of this city and of Thy people; but deal with us according to Thy great mercy. Amen.

A Plenary Indulgence on the first Thursday of the month if this prayer is recited before the Blessed Sacrament; an Indulgence of Seven Years and Seven Quarantines when recited kneeling in presence of the Blessed Sacrament another Thursday, after Confession and Communion; an Indulgence of One Hundred Days when recited with a contrite heart other days.

At the Sanctus.

Holy, holy, holy, Lord God of hosts: the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost.

An Indulgence of One Hundred Days once a day, three times every Sunday, as well as on the Feast of the Most Holy Trinity, and during its octave. A Plenary Indulgence once a month. (Visit.)

Before the Consecration.

Glory be to Jesus!
Who in bitter pains
Poured for me the life-blood
From His sacred veins.

Grace and life eternal
In that blood I find;
Blessed be His compassion,
Infinitely kind!

Blessed through endless ages
Be the precious stream
Which from endless torment
Doth the world redeem.

There the fainting spirit
Drinks of life her fill;
There, as in a fountain,
Laves herself at will.

Oh, the blood of Christ!
It soothes the Father's ire,
Opes the gate of heaven,
Quells eternal fire.

Abel's blood for vengeance
Pleaded to the skies;
But the blood of Jesus
For our pardon cries.

An Indulgence of One Hundred Days once a day.

At the Elevation.

O Sacrament most holy! O Sacra-
ment divine!
All praise and all thanksgiving be every
moment Thine.

An Indulgence of One Hundred Days once during each Mass, to all the faithful who, at the elevation of both species, shall say this ejaculation with at least contrite heart and devotion.

At the elevation of the Chalice it is well to add the following ejaculation:

Eternal Father, I offer Thee the precious blood of Jesus in satisfaction for my sins, and for the wants of holy Church.

An Indulgence of One Hundred Days each time that this prayer is recited.

After the Elevation.

An Indulgence of Three Hundred Days once a day for the recitation of the following prayer. Read it at this favorable moment.

Most precious Blood of life eternal, price and ransom of the world, whose saving streams nourish and cleanse our souls, ever pleading man's cause before the throne of heavenly mercy! from the depths of my soul I adore Thee. Fain would I, were I able, make Thee some compensation for the outrages and wrongs Thou dost ever suffer from men, Thy creatures, and, most of all, from those who, in their rashness,

cease not to blaspheme Thee. Who will not bless this Blood of infinite value? who not burn for love of Jesus, Who shed it all for us? What were I but for this Blood which hath redeemed me? Love, assuredly love, O boundless love, which gave to us this saving balm beyond all price, welling from the fount of immeasurable love! give to all hearts, to all tongues, power to praise, hymn, and thank Thee, now and forever, and throughout all eternity! Amen.

At the Pater Noster.

Recite the *Our Father*, etc., the prayer so fruitful in itself, being taught by our Lord.

At the Agnus Dei.

Soul of Christ, sanctify me.
 Body of Christ, save me.
 Blood of Christ, inebriate me.
 Water from the side of Christ, wash me.
 Passion of Christ, strengthen me.
 O good Jesus, hear me.
 Within Thy wounds hide me.

Permit me not to be separated from Thee.

From the malignant enemy defend me.

In the hour of my death call me,

And bid me come to Thee,

That, with Thy saints, I may praise Thee,

Forever and ever. Amen.

By each recitation of this invocation made with contrition and devotion, the faithful may gain an Indulgence of Three Hundred Days. An Indulgence of Seven Years, once only, to priests who shall say it after Mass, and to the faithful after receiving holy Communion. If, during an entire month, at least once a day, this invocation has been made with contrite heart and devotion, a Plenary Indulgence may be gained on one day, at choice, in whatever month it may be. (Visit.)

At the Communion.

At every Mass the pious Christian should make a spiritual Communion, which consists in an ardent desire to receive our Lord, or a sacramental Communion.

For both of these Communions, as well as for all visits to the Blessed Sacrament, one can make with fruit the acts indicated by each letter of the

Latin word *Ardor*, which means ardor, fervor, piety.

Before.	After.
A—Adoration.	Love.
R—Repentance.	Gratitude.
D—Desire.	Petition.
O—Orison, act of prayer.	Offering.
R — Recollection (interior and exterior).	Resolution.

After your Sacramental Communion, you can gain the Indulgence for the prayer, *Soul of Christ*, etc., of which we have spoken, or a Plenary Indulgence for the following

Prayer.

Look down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; the while I contemplate with great love and tender pity Thy five

wounds, pondering over them within me, whilst I call to mind the words which David, Thy prophet, said of Thee, my Jesus: "They pierced My hands and My feet; they numbered all My bones."

Pope Pius IX., in a decree of July 31, 1858, declared that a Plenary Indulgence will be gained by the faithful of both sexes who, being truly penitent and having confessed and communicated, shall recite devoutly the prayer, *Look down upon me*, etc., in any language whatever, provided that the version be faithful and made before an image or picture of our Crucified Redeemer. They must also spend some time in prayer for the intention of His Holiness.

At the Benediction.

Eternal Father! we offer Thee the most precious blood of Jesus, shed for us with such great love and bitter pain from the wound in His right hand; and, through its merits and its might, we entreat Thy divine majesty to grant us Thy holy benediction, that, by its power, we may be defended against all our enemies and freed from every ill; whilst we say,

Benedictio Dei omnipotentis, Pa- tris et Filii et Spir- itus Sancti, de- scendat super nos, et maneat semper. Amen.	May the blessing of God Almighty, Father, and Son, and Holy Ghost, descend upon us, and remain forever. Amen.
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Our Father, Hail Mary, Glory be to the Father.

An Indulgence of One Hundred Days every time, and a Plenary Indulgence every month, to the faithful who recite the preceding offering to the Eternal Father to obtain His benediction, with the *Our Father, Hail Mary, and Glory be to the Father*, to the Most Holy Trinity, in thanksgiving for blessings received.

Vespers.

I.

See what we have said of preparation before Office, page 224, article on Mass. Recite the prayer *Aperi*, etc.

II.

At the end of Vespers is sometimes said *Da pacem*, etc.

Ant. Give peace, O Lord! in our

days; for there is none other that fighteth for us, but only Thou, our God.

V. Peace be in Thy strength, O Lord!

R. And plenty in Thy strong places.

Let us pray.

O God, from whom come all holy desires, all right counsels and just works! grant unto us, Thy servants, that peace which the world cannot give, that our hearts may be devoted to Thy service, and that, delivered from the terror of our enemies, we may pass our time in peace under Thy protection. Through Christ our Lord. Amen.

An Indulgence of One Hundred Days each time that the faithful recite this prayer with contrite heart and devotion. A Plenary Indulgence to those who shall have said it daily for a month, in any month whatever. (Visit.)

III.

The Sovereign Pontiff, Pius VI., granted an Indulgence of One Hundred Days once a day to all who with contrition and devotion recite the *Salve Regina*, etc., with the versicles, *Dignare me* and *Benedictus Deus*, in the morning, and

Sub tuum præsidium, with the same versicles, in the evening.

An Indulgence of Seven Years and Seven Quarantines on all the Sundays of the year; a Plenary Indulgence twice a month, on any two Sundays and on all the feasts of the Blessed Virgin Mary, as well as on the Feast of All Saints and at the hour of death.

Salve Regina.

Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope; to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy toward us, and, after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Make me worthy to praise thee, holy Virgin.

R. Give me strength against thine enemies.

V. Blessed be God in His saints.

R. Amen.

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, and deliver us

from all dangers, O ever glorious and blessed Virgin!

V. Make me worthy, etc., as before.

IV.

After the Office, remission of all the faults and omissions committed through human frailty, to those who recite the prayer, *Sacro sanctæ*, together with an *Our Father* and a *Hail Mary*, on bended knees.

Benediction of the Blessed Sacrament.

I.

A Plenary Indulgence to all the faithful who accompany the procession of the Blessed Sacrament formed by the associates of the confraternity of this name, on the third Sunday of each month, and on Holy Thursday.

II.

An Indulgence of Three Hundred Days to those who recite the *Pange Lingua*, with the versicle and prayer. An Indulgence of One Hundred Days to those who say the *Tantum Ergo* only, with the versicles and prayer. All those who frequently, or at least ten times a month, shall say either the *Pange Lingua* or the *Tantum Ergo*, with the versicles and prayer, can gain a Plenary Indulgence once a year, another on the Feast of Corpus Christi or within the octave, and a third on Holy Thursday. (Visit.)

III.

An Indulgence of One Hundred Days each time that the faithful recite :

O Sacrament most holy ! O Sacrament divine !
All praise and all thanksgiving be every moment Thine !

at the sound of the bell which indicates that Benediction is being given in the church with the Most Blessed Sacrament, or when the sign is given for the hour by the bell of the church where there is exposition of the Most Blessed Sacrament, either when prayers are to be said during the Forty Hours' devotion, or for any other reason.

Visit to the Blessed Sacrament.

For a guide, see the article on Communion, page 235.

I.

A Plenary Indulgence to the faithful who, after Confession and Communion, visit the Blessed Sacrament exposed, three times during the weeks following Septuagesima, Sexagesima, or Quinquagesima Sundays, and for each of these three weeks before receiving the ashes, or only on the Thursday in Sexagesima week.

II.

An Indulgence of Three Hundred Days every time that the faithful recite the following prayer

before the Blessed Sacrament, or the prayer, *Most holy Virgin*, etc., before an image of the Blessed Virgin, provided it be with at least contrite heart. A Plenary Indulgence once a month to those who recite one or the other of these prayers at least once a day.

Prayer for the Visit to the Blessed Sacrament.

Lord Jesus Christ, Who, through the love which Thou bearest to men, dost remain with them, day and night, in this Sacrament, full of mercy and of love, expecting, inviting, and receiving all who come to visit Thee; I believe that Thou art present in the Sacrament of the Altar. From the abyss of my nothingness I adore Thee, and I thank Thee for all the favors which Thou hast bestowed upon me, particularly for having given me Thyself in this Sacrament, for having given me for my advocate Thy most holy Mother, Mary, and for having called me to visit Thee in this church.

I, this day, salute Thy most loving heart, and I wish to salute it for three ends: first, in thanksgiving for this great gift; secondly, in compensation

for all the injuries Thou hast received from Thy enemies, in this Sacrament; thirdly, I wish, by this visit, to adore Thee in all places in which Thou art least honored and most abandoned in the holy Sacrament. My Jesus, I love Thee with my whole heart. I am sorry for having hitherto offended Thy infinite goodness. I purpose, with the assistance of Thy grace, never more to offend Thee; and, at this moment, miserable as I am, I consecrate my whole being to Thee. I give Thee my entire will, all my affections and desires, and all that I have. From this day forward, do what Thou wilt with me, and with whatever belongs to me. I ask and desire only Thy holy love, the gift of final perseverance, and the perfect accomplishment of Thy will. I recommend to Thee the souls in Purgatory, particularly those who were most devoted to the Blessed Sacrament and to most holy Mary; and I also recommend to Thee all poor sinners. Finally, my dear Saviour, I unite all my affections with the affections of Thy most loving heart; and, thus united, I offer them to Thy eternal Father, and I en-

treat Him, in Thy name and for Thy sake, to accept them.

A Visit to our Blessed Mother.

Most holy and immaculate Virgin! O my Mother! thou who art the Mother of my Lord, the Queen of the world, the advocate, hope, and refuge of sinners! I, the most wretched among them, now come to thee. I worship thee, great Queen, and give thee thanks for the many favors thou hast bestowed on me in the past; most of all do I thank thee for having saved me from hell, which I had so often deserved. I love thee, Lady most worthy of all love, and, by the love which I bear thee, I promise ever in the future to serve thee, and to do what in me lies to win others to thy love. In thee I put all my trust, all my hope of salvation. Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the Mother of mercy! And since thou hast so much power with God, deliver me from all temptations, or at least obtain for me the grace ever to overcome them. From thee I ask a true love of

Jesus Christ, and the grace of a happy death. O my Mother! by thy love for God I beseech thee to be at all times my helper, but above all at the last moment of my life. Leave me not until thou seest me safe in heaven, there for endless ages to bless thee and sing thy praises. Amen.

Holy Viaticum carried to the Sick.

An Indulgence of Seven Years and Seven Quarantines to those who shall have a lighted taper or any other light, and shall pray for the sick person and for peace and union among Christian princes.

An Indulgence of Five Years and Five Quarantines to those who shall accompany it without a light.

An Indulgence of Three Years and Three Quarantines to those who, being unable to go themselves, shall send some one in their stead to carry a light in attendance upon the Most Blessed Sacrament.

An Indulgence of One Hundred Days to those who cannot go themselves with the Blessed Sacrament, provided they shall say one *Our Father* and one *Hail Mary* for the intention of the Sovereign Pontiff.

An Indulgence of One Hundred Days every time that any one shall devoutly accompany the Blessed Sacrament.

An Indulgence of One Hundred Days to the

possessors of a Chaplet of Saint Bridget who accompany the Holy Viaticum and recite three times the *Our Father* and *Hail Mary*.

Way of the Cross.

The Way of the Cross made by the faithful procures them each time the same indulgences that they would gain by visiting in person the sacred places in Jerusalem. The conditions are: 1. To be in a state of grace, though Confession and Communion are not prescribed. 2. To meditate briefly on the Passion of our Lord. 3. To go from one station to the other, so far as the number of persons engaged in the devotion, and the confined space where the stations are erected, will admit. 4. To go through all of them not only in the same day, but without remarkable interruption. No vocal prayer is obligatory, though praiseworthy.

Chaplet.

Pius IX. has granted an Indulgence of Ten Years and Ten Quarantines once a day to the faithful who devoutly recite in company with others, either at home or in church, in public or private oratories, a third part of the Rosary of Saint Dominic; and a Plenary Indulgence on the last Sunday in every month to all who are in the habit of saying with others, at least three times a week, the third part of the Rosary, without belonging to the confraternity of that name. (Visit.)

Benedict XIII granted an Indulgence of One

Hundred Days for every *Our Father* and every *Hail Mary*, and a Plenary Indulgence once a year, to those who recite the third part of the Rosary every day ; the same Indulgence of One Hundred Days had been granted for the Chaplet of Saint Bridget. Those who recite at least once a week the Chaplet of our Lord, or that of the Blessed Virgin, enriched with Apostolic Indulgences, gain numerous Indulgences on the feasts indicated in the calendar, besides an Indulgence of One Hundred Days each time. (Take particular notice that it is necessary to recite the whole Chaplet without remarkable interruption.)

Ejaculatory Prayers.

Jesus, my God, I love Thee above all things !

An Indulgence of Fifty Days each time that this ejaculation is said with contrite heart and devotion.

May the Heart of Jesus in the most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

An Indulgence of One Hundred Days once a day.

May the Sacred Heart of Jesus be loved everywhere.

An Indulgence of One Hundred Days each time.

Jesus, meek and humble of heart, make my heart like unto Thine.

An Indulgence of Three Hundred Days once a day.

O Mary, who didst come into this world free from stain! obtain of God for me that I may leave it without stain.

An Indulgence of One Hundred Days once a day.

Blessed be the holy and immaculate conception of the most blessed Virgin Mary;—*or*, In thy conception, O Virgin Mary! thou wast immaculate. Pray for us to the Father Whose Son Jesus, conceived in thy womb by the Holy Ghost, thou didst bring forth.

An Indulgence of One Hundred Days every time.

Praise be to Jesus Christ. Forever. Amen.

Pius IX. granted to those who salute one another thus an Indulgence of Fifty Days every time, and a Plenary Indulgence at the hour of death, if they formed this pious practice and invoke the Holy Name of Jesus, at least with the heart.

St. Joseph, friend of the Sacred Heart, pray for us.

An Indulgence of One Hundred Days once a day.

Good Joseph, our guide, protect us and the holy Church.

An Indulgence of Fifty Days to the associates of the *Perpetual Cultus* of Saint Joseph.

In Danger and Temptation.

Sweet Heart of Mary, be my salvation.

An Indulgence of Three Hundred Days for each recitation of this short invocation, and a Plenary Indulgence once a month. (Visit.)

My Queen! my Mother! remember I am thine own. Keep me, guard me, as thy property and possession.

An Indulgence of Forty Days every time that this ejaculation is said in temptation.

May the most just, most high, and most amiable will of God be done in all things, be praised and magnified forever.

An Indulgence of One Hundred Days once a day, a Plenary Indulgence once a year, to all who shall have said it daily, and a Plenary Indulgence at the hour of death to those who,

having said it often during life and being properly disposed, shall accept death with resignation.

After a Sin.

My Jesus, mercy.

An Indulgence of One Hundred Days every time.

My sweetest Jesus, be not my Judge, but my Saviour.

An Indulgence of Fifty Days every time.

Act of Reparation for Blasphemy.

Blessed be God.

Blessed be His holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be Jesus in the most holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and immaculate conception.

Blessed be the name of Mary, virgin and mother.

Blessed be God in His angels and in His saints.

An Indulgence of One Year for every recitation of this prayer, and a Plenary Indulgence once a month. (Visit.)

Night Prayers.

I.

Our Father, etc., *Hail Mary*, etc., and the invocation, "Saint Francis Xavier, pray for us."

An Indulgence of One Hundred Days to the members of the Association for the Propagation of the Faith each time that they make this prayer or give an alms, besides the weekly penny, in behalf of this association.

II.

An Indulgence of Three Hundred Days once a day, and a Plenary Indulgence on any one day in each month, to those who shall say the *Hail Mary* seven times, and after each *Hail Mary* the stanza:

Bid me bear, O Mother blessed!
On my heart the wounds impressed
Suffered by the Crucified.

III.

Those who wear the scapular of the Immaculate Conception (blue scapular)

have the immense advantage, of which they can dispose in favor of the souls in Purgatory, of gaining the Indulgences of the Seven Basilicas at Rome, of the Portiuncula, or Sacred Pardon, of Jerusalem, and of Saint James of Compostello, every time that, wherever it may be, they recite six times the *Our Father*, *Hail Mary*, and *Glory be to the Father*, for the triumph of the Church, the extirpation of heresy, and the peace and concord of Christian princes. Confession, Communion, or any other prayers besides those mentioned above are not required.

IV.

Litany of the Blessed Virgin.

An Indulgence of Three Hundred Days every time this is said. A Plenary Indulgence on the five feasts of obligation of the Blessed Virgin to those who shall say it daily.

V.

The Memorare.

Remember, O most gracious Virgin Mary! that never was it known that

any one who fled to Thy protection, implored Thy help, and sought Thy intercession was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother! to thee I come, before thee I stand, sinful and sorrowful. O Mother of the Word incarnate! despise not my petitions, but, in thy mercy, hear and answer me. Amen.

An Indulgence of Three Hundred Days can be gained by all the faithful every time that they shall say this prayer. A Plenary Indulgence once a month to those who say it daily during the month. (Visit.)

VI.

Angel of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide.

An Indulgence of One Hundred Days to all the faithful every time that, with contrite heart and devotion, they shall say this prayer. A Plenary Indulgence on the Feast of the Holy Guardian Angels (Oct. 2). V., and at the hour of death, to those who have recited it morning and evening throughout the year. A Plenary Indulgence once a month to all the faithful who shall have said it every day for a month. (Visit.)

VII.

An Indulgence of One Hundred Days can be gained every time that the following prayer and versicle are said with at least contrite heart and devotion. To those who shall say them at least three times a day for a month, at different hours of the day, a Plenary Indulgence once a month. (Visit.)

Most merciful Jesus, lover of souls! I pray Thee, by the agony of Thy immaculate Mother, wash in Thy blood the sinners of the whole world who are now in their agony and are to die this day. Amen.

Heart of Jesus, once in agony, pity the dying.

VIII.

An Indulgence of One Hundred Days to all the faithful who, at the sound of the bell, at the first hour after nightfall, shall say devoutly on their knees the psalm, *De profundis*, with the *Requiem æternam* at the end of it, or the *Our Father*, the *Hail Mary*, and the *Requiem æternam*, for the souls in Purgatory.

A Plenary Indulgence once a year to those who shall have performed this pious exercise for a year.

IX.

Examen of Conscience.

An Indulgence of One Hundred Days to those who make it, if they possess an Apostolic Chaplet, provided they add the *Our Father* and *Hail Mary* three times in honor of the Blessed Trinity, or five times in honor of the Five Wounds of our Lord ; an Indulgence of Twenty Days if they carry a Chaplet of Saint Bridget and add three times the *Our Father* and *Hail Mary*.

An Indulgence of Twenty Years to any one who shall carry about him one of the Chaplets of our Lord, after he has made an examination of conscience, gone to Confession, received Communion, and prayed to God for the spread of the Catholic faith, for the extirpation of heresy, and for the triumph of holy Church.

An Indulgence of Twenty Days to the same when they invoke the adorable name of Jesus, after examination of conscience, and say the *Our Father* and *Hail Mary* each three times for the welfare of holy Church.

Bed-time.

All the faithful who wear the red scapular of our Lord's Passion may gain¹ an Indulgence of Two Hundred Days by devoutly kissing the scapular and saying with contrition:

We therefore pray Thee, help Thy

servants whom Thou hast redeemed with Thy precious blood.

We know that those who wear this scapular enjoy a Plenary Indulgence on the day of reception, provided that being penitent, after Confession and Communion, they recite the *Our Father*, *Hail Mary*, and *Glory be to the Father* five times, while devoutly thinking of the Passion of our Lord; also each Friday a Plenary Indulgence to those who, after Confession and Communion, meditate for a time on the Passion of our Lord and pray for peace among Christian princes, the extirpation of heresy, and the triumph of the Church. This Indulgence is extended to those who, legitimately hindered, transfer their Confession and Communion to the following Sunday.

An Indulgence of Three Years and Three Quarantines to all who shall spend half an hour in meditation on the Passion, if not after Confession, at least with contrition.

A Plenary Indulgence at the hour of death.

Jesus, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

An Indulgence of Three Hundred Days to those who make these three invocations.

An Indulgence of One Hundred Days for the recitation of one of them.

THIRD PART.

THE INDULGENCED YEAR.

CHAPTER I.

PERPETUAL CALENDAR OF INDULGENCES ATTACHED TO THE MOVABLE FEASTS.

Septuagesima Sunday.—The Roman Stations. An Indulgence of Thirty Years and Thirty Quarantines, as on Jan. 1, § III.

A Plenary Indulgence to the faithful who, having confessed and communicated, shall visit the Blessed Sacrament exposed in the week of Septuagesima, Sexagesima, or Quinquagesima, before receiving the ashes, whether it be in each of these weeks during three days, or only on Thursday in Sexagesima week.

Sexagesima.—Stations, as on Jan. 1.

Quinquagesima.—Stations, as on Jan. 1, § III.

Lent.—The Roman Stations, which

can be gained by the persons indicated on Jan. 1, § III.

An Indulgence of Fifteen Years and Fifteen Quarantines on Ash-Wednesday and the fourth Sunday of Lent. An Indulgence of Twenty-five Years and Twenty-five Quarantines on Palm-Sunday. An Indulgence of Ten Years and Ten Quarantines every other Sunday, and every other day in Lent.

Spy-Wednesday.—A Plenary Indulgence to the associates of the Blue Scapular and the Confraternity of the Immaculate Conception.

Holy Thursday.—An Indulgence of Two Hundred Days to those who accompany the procession of the Blessed Sacrament; and a Plenary Indulgence to the members of the Confraternity of the Blessed Sacrament, V.

Stations.—A Plenary Indulgence, assuming Confession and Communion. See Jan. 1, § III.

Good Friday.—A Plenary Indulgence to the associates of the Blue Scapular and the Confraternity of the Immaculate Conception.

Stations.—An Indulgence of Thirty Years and Thirty Quarantines, as on

Jan. 1, § III. This Indulgence can be gained by the confraternities indicated on page 265.

Holy Saturday.—Stations, as on Jan. 1. From this midday till the eve of Trinity Sunday the *Regina Cæli* should be said standing, in place of the *Angelus*.

Easter.—A Plenary Indulgence to the Confraternity of the *Bona Mors*; to the Confraternity of the Rosary, V.; to the associates of the Living Rosary, who recite their decade daily during the month, V.; to those who wear the blue scapular; to priests who explain the Gospel, and the faithful who hear it explained; to those who are accustomed to assist at the explanation of the Christian doctrine or instruct others; to the possessors of a chaplet, cross, medal, etc., as on Jan. 6, § I.

Stations.—A Plenary Indulgence for the confraternities and persons indicated on Jan. 1, § III.

The Three Rogation-days.—An Indulgence of Thirty Years and Thirty Quarantines for the Roman Stations.

Ascension-Thursday.—A Plenary Indulgence for indulgenced objects, as

on Jan. 6, § I; to the Rosary Confraternity, V.; to the Living Rosary, as on Jan. 1, § I; to the *Bona Mors* Association, V.; to the Congregations of the Blessed Virgin; to the Blue Scapular.

Stations.—A Plenary Indulgence to the persons indicated on Jan. 1, § III.

Vigil of Pentecost.—Stations. An Indulgence of Ten Years and Ten Quarantines. See Jan. 1, § III.

Pentecost.—As on Easter, except for Christian doctrine.

Stations.—*Veni, Creator Spiritus*, or *Veni, Sancte Spiritus*, as for to-morrow.

Monday.—An Indulgence of Thirty Years and Thirty Quarantines each day, till Saturday, inclusively, as on Jan. 1, § III., for the Stations. An Indulgence of Three Hundred Days for each recitation of the hymn, *Veni, Creator Spiritus*, or of the sequence, *Veni, Sancte Spiritus*. The other days, an Indulgence of One Hundred Days, and a Plenary Indulgence once a month; it is necessary to pray for the concord of Christian princes, the extirpation of heresy, and the exaltation of the Church. To the associates who fulfil their decade of

the Living Rosary, an Indulgence of Seven Years and Seven Quarantines; to the Blue Scapular, an Indulgence of Three Hundred Days.

Saturday.—End of the octave. The *Angelus* is resumed this evening.

Trinity Sunday.—A Plenary Indulgence to the Blue Scapular; for chaplets, crosses, medals, etc., as on Jan. 6, § I. To-day and each day within the octave an Indulgence of One Hundred Days can be gained three times every day by reciting the Trisagion, *Holy, holy, holy*, etc.

Wednesday.—An Indulgence of Seven Years and Seven Quarantines, each day of the novena in preparation for the Feast of the Sacred Heart, to the associates, if they pray according to the intention of the Holy Father, and visit the church or public oratory where this feast is kept, or have this visit commuted by one who has power to do so. An Indulgence of Two Hundred Days to the faithful who, having confessed, shall fast or perform some other good work on the vigil of Corpus Christi.

Corpus Christi.—A Plenary Indulgence for chaplets, crosses, medals, as on Jan.

6, § I; for any exercise of piety made during an hour, in memory of the institution of the Blessed Sacrament; to those who recite at least ten times during the course of a month the *Pange Lingua* or the *Tantum ergo*, V.

In France, the preceding Indulgences are transferred, with the solemnities, to the following Sunday.

An Indulgence of Two Hundred Days to those who, being contrite and having confessed, shall assist at the first or second Vespers and Mass, but an Indulgence of Two Hundred Days within the octave; an Indulgence of One Hundred and Sixty Days on this day for each of the Little Hours and Compline, but an Indulgence of only Eighty Days within the octave.

An Indulgence of Seven Years and Seven Quarantines to the Confraternity of the Blessed Sacrament, on the same conditions as for a Plenary Indulgence.

Feast of the Sacred Heart.—A Plenary Indulgence to all the faithful on this day, or on that to which the feast will be transferred with the approbation of the Ordinary. It is necessary to visit

the church or public oratory where this feast is celebrated. A Plenary Indulgence on this day, or on the following Sunday, to the associates of the Confraternity of the Sacred Heart; to the Apostleship of Prayer, V.

An Indulgence of Seven Years and Seven Quarantines for chaplets, crosses, etc., as on Jan. 6, § I. An Indulgence of Ten Years and Ten Quarantines for the Roman Stations on the Ember-days in Advent.

CHAPTER II.

PERPETUAL CALENDAR OF INDULGENCES FOR REGULAR DAYS IN THE YEAR.

JANUARY.

I. *Circumcision of Our Lord.*—A Plenary Indulgence to those who, having confessed and communicated, pray for the intention of the Sovereign Pontiff; that is:

§ I. To the Living Rosary, if the members, having previously recited for a month, except when legitimately

hindered, the assigned decade of the chaplet, visit a church. Moreover, an Indulgence of Seven Years and Seven Quarantines* if they recite it there on this day.

§ II. A Plenary Indulgence to those who frequently recite the hymns and psalms in honor of the Most Holy Name of Jesus, with the prayer.

§ III. An Indulgence of Thirty Years and Thirty Quarantines for the Roman Stations. This Indulgence may be gained by members of the Confraternity of the Sacred Heart of Jesus, if they visit a church where it is erected; those who are legitimately hindered can replace it by a work of piety enjoined by their confessor; by the members of the Congregations of the Blessed Virgin, provided they visit their own church, chapel, or oratory where it is established, and elsewhere the church or chapel of the place, and recite there seven times the *Our Father* and the *Hail Mary*; by the Confraternity of the *Bona Mors*, provided the members visit, if they can, a church where it is erected, and pray there according to the intention of the Pope; by the Association of the Im-

maculate Conception, provided the associates visit on this day the church of the association. The same Indulgences are gained by the faithful who wear the blue scapular of the Immaculate Conception; where there is not a church of the Theatines, they ought to visit one where they will find an altar of the Blessed Virgin; by those who teach the Christian doctrine in churches, as well as by those who come to learn it.

Octave of Christmas.—An Indulgence of Twenty Years to those who wear the blue scapular of the Immaculate Conception. An Indulgence of Seven Years and Seven Quarantines for the possessors of a chaplet or rosary, cross or crucifix, medal or statuette indulgenced by the Holy Father, as on Jan. 6, § I.

6. *Epiphany.*—§ I. A Plenary Indulgence to those who possess a chaplet or rosary, cross or crucifix, medal or statuette indulgenced by the Pope or by a priest having received the power to attach to it indulgences called Apostolic; provided that, having these objects about them or being in their presence, they recite at least once a

week the Chaplet of our Lord or that of the Blessed Virgin, or the Rosary, or the Divine Office, or that of the Blessed Virgin, or of the Dead, or the Seven Penitential Psalms, or the Gradual Psalms; to those who are in the habit of teaching the Christian doctrine, visiting prisoners or the sick in the hospitals, relieving the poor, assisting at Mass or, if the person is a priest, saying it.

§ II. A Plenary Indulgence for priests who explain the Gospel, and to the faithful who hear it explained on Sundays and the greater festivals of the year.

The Indulgences of §§ I. and II. are deferred in France till the following Sunday to which the solemnity and exterior celebration of this feast are transferred when it falls on a weekday.

§ III. A Plenary Indulgence to the Confraternity of the *Bona Mors*, V.; to the Living Rosary, as on January 1, § I.

§ III. *Roman Stations*.—As on January 1, § III.

16. *Novena in Honor of the Infant*

Jesus.—An Indulgence of One Year to those who recite on each of the nine days that precede the twenty-fifth of any month the five prayers called Offerings, with the versicles and prayer which commence with “Eternal Father,” etc.

18. *Chair of Saint Peter at Rome.*—A Plenary Indulgence for the recitation of the Responsory, *Sivis patronum*, made every day, provided that after Confession and Communion the faithful visit a church or altar dedicated to this apostle to-day.

23. *Espousals of the Blessed Virgin.*—A Plenary Indulgence to the *Perpetual Cultus* to Saint Joseph; to the Living Rosary, as on January 1, § I.

24. *Novena of the Purification.*—An Indulgence of Three Hundred Days once a day.

25. *Conversion of Saint Paul.*—An Indulgence of One Hundred Days to those who recite every day the Responsory, *Pressi malorum*, and a Plenary Indulgence on the Feast of the Conversion of Saint Paul, to all who, being truly penitent, after Confession and Communion visit a church or an oratory

dedicated to Saint Paul; * to the Archconfraternity of the Holy and Immaculate Heart of Mary; to the Holy Infancy, as on February 25.

29. *One of the Three Last Days of the Month.*—A Plenary Indulgence to those who have recited every day during the month the prayer, "O my Lord Jesus Christ, Who to redeem the world," etc. See article on Mass.

FEBRUARY.

2. *Purification.*—A Plenary Indulgence to the associates of the Sacred Heart of Jesus, if they visit a church where this confraternity is established; when legitimately hindered the confessor can change it into another good work; of the Holy and Immaculate Heart of Mary; of the *Bona Mors*, V.; of the *Perpetual Cultus* of Saint Joseph; of the Blue Scapular; to those who recite in the morning *Salve Regina*, with the verse *Dignare*, etc., and in the evening *Sub tuum*, etc., with the verse and *Benedictus Deus in sanctis suis*; to those who make the novena; to possessors of a rosary or chaplet, cross or cruci-

fix, medal or statuette, as on January 6, § I. ; for the daily recitation of the Litany of the Blessed Virgin, V. An Indulgence of Three Years and Three Quarantines to members of confraternities enrolled in the Brown Scapular of Mount Carmel who, having confessed and communicated, pray in the chapel of the confraternity.

24. *Saint Matthias, Apostle.*—A Plenary Indulgence to those who possess a chaplet, cross, medal, etc., as on January 6, § I. ; to the Society of Good Books (Bordeaux), V. ; to the Confraternity of the *Bona Mors*, V. An Indulgence of Seven Years and Seven Quarantines to the Confraternity of the Sacred Heart of Jesus, if the associates visit the church where it is erected; if hindered from doing so, their confessor can change it for some other work.

25. *On the Twenty-fifth Day of Every Month.*—A Plenary Indulgence to those who shall be present in any church or public oratory at the pious exercise, and recite the prayers prescribed, in honor of the Twelve Mysteries relating to the Holy Infancy of Jesus.

MARCH.

10. *Novena to Saint Joseph.*—An Indulgence of Three Hundred Days once a day, and a Plenary Indulgence once during the novena, or within the eight following days, for those who recite the prayers contained in the Collection of Novenas by Falcone.

12. *Saint Gregory the Great.*—*A Plenary Indulgence to the associates of the Confraternity of the Sacred Heart of Jesus who visit the church of the confraternity. *An Indulgence of Seven Years and Seven Quarantines to the Society of Good Books, V.; *to the Associates of the Angelic Warfare who, after Confession and Communion, visit the church of the confraternity.

16. *Novena for the Annunciation.*—An Indulgence of Three Hundred Days every day; an Indulgence of Three Hundred Days for the sixth day of the novena to Saint Joseph; an Indulgence of One Year, as on January 16, for the novena in honor of the Incarnation.

19. *Saint Joseph.*—A Plenary Indulgence to those who possess a chaplet,

medal, etc., as on January 6, § I.; to the Association of the Holy Infancy of Jesus, on condition that the members pray for the extension of this work; to the Sacred Heart of Jesus, V.; * to the Holy and Immaculate Heart of Mary; to the Immaculate Conception, V.; to the *Bona Mors*, V.; to the Christian Mothers; to the *Perpetual Cultus* of Saint Joseph; to the faithful who wear the blue scapular; to those who made the novena.

25. *Annunciation of the Blessed Virgin.*
—As on February 2.

APRIL.

2. *Saint Francis of Paul.*—The exercises of the thirteen Fridays preceding this feast may be made at any other time of the year; a Plenary Indulgence on any one of the thirteen Fridays, and an Indulgence of Seven Years and Seven Quarantines on each of the other Fridays, if the faithful, being truly penitent, after Confession and Communion, shall visit a church of the Minims, and pray there for the intentions of the Church. Moreover,

wherever there are no churches of the above-named Order, or where they are distant at least a mile from a person's own dwelling, the faithful are allowed to visit any other church dedicated to God in honor of Saint Francis of Paul, or any altar where there is a picture of this saint; and further, if these conditions cannot be complied with, to visit their own parish church.

4. *Saint Isidore*.—*An Indulgence of Seven Years and Seven Quarantines to the Society of Good Books at Bordeaux, V.

Saint Ambrose.—*An Indulgence of Seven Years and Seven Quarantines to the Angelic Warfare, Confession, Communion, Visit.

8. *Saint Albert*.—An Indulgence of Twenty Years to the Blue Scapular.

11. *Saint Leo the Great*.—*An Indulgence of Seven Years and Seven Quarantines to the Society of Good Books, V.

12. *Saint Cajetan (canonization)*.—A Plenary Indulgence to the Blue Scapular.

16. *Novena*.—As on January 16.

21. *Saint Anselm*.—*An Indulgence of

Seven Years and Seven Quarantines to the Society of Good Books, V.

25. *Saint Mark*.—As on February 25. Stations, as on January 1, § III.

29. *Saint Peter, Martyr*.—*An Indulgence of Seven Years and Seven Quarantines to the Angelic Warfare; Confession, Communion, Visit to the church of the confraternity.

30. *Triduo for the Propagation of the Faith*.—An Indulgence of Three Hundred Days to those who belong to the Work of the Propagation of the Faith who shall be present at the Triduo which precedes the Feast of the Finding of the Holy Cross. If this feast is lawfully transferred, the Indulgence is also transferred. Those who are legitimately hindered may gain the Indulgence by making this Triduo in private.

MAY.

An Indulgence of One Hundred Days each day of this month for the exercises of the Month of Mary, and a Plenary Indulgence once in this month.

1. *Saints Philip and James, Apostles*.—As on February 24.

2. *Saint Athanasius.*—*An Indulgence of Seven Years and Seven Quarantines to the Society of Good Books, V.

3. *Finding of the Holy Cross.*—A Plenary Indulgence to those who have inscribed their names in the Work of the Propagation of the Faith, to be gained once from the commencement of first Vespers to sunset on the last day of the octave, if they visit, after Confession and Communion, a church or oratory where this association is erected or else their parish church, and pray there according to the intention of the Pope. When this feast is lawfully transferred, the inscribed members who have not gained the Indulgence at the fixed time may gain it then, if they visit the church or oratory where the feast is celebrated, from the hour of the first Vespers till sunset on the day of the feast. If hindered, the visit can be changed by their confessor. The inscribed associates give an alms of fifty cents a year; the poor need only give according to their means, some trifle each month at least. All recite once each day an *Our Father* and *Hail Mary*,

and the invocation, "Saint Francis Xavier, pray for us."

JUNE.

16. *Novena.*—As on January 16.

18. *Saint Amand of Bordeaux.*—*An Indulgence of Seven Years and Seven Quarantines to the Society of Good Books, V.

20. A Plenary Indulgence on any of the nine days preceding and the seven which follow all the feasts of Saints Peter and Paul, to those who, after Confession and Communion, shall visit with devotion a church or an altar dedicated to these holy apostles, and recite there the prayer, "O blessed apostles Peter and Paul," etc., together with an *Our Father*, *Hail Mary*, and *Glory be to the Father*, and pray for holy Church.

21. *Saint Aloysius Gonzaga.*—A Plenary Indulgence to all the faithful who, being truly penitent, after Confession and Communion, shall visit a church where this feast is celebrated, and pray for the ordinary intentions.

22. *Saint Paulinus.*—*An Indulgence of Seven Years and Seven Quarantines to the Society of Good Books, V.

24. Chaplets, medals, etc., as on Jan. 6.

25. As on Feb. 25.

29. *Saints Peter and Paul.*—As on February 24; but there is a Plenary Indulgence to the Blue Scapular and the Confraternity of the Sacred Heart of Jesus; to the members of the Living Rosary who recite their decade for a month; *an Indulgence of Seven Years and Seven Quarantines if they say it on this day. All these Indulgences are transferred with the solemnity.

30. *Commemoration of Saint Paul.*—A Plenary Indulgence to those who recite every day the Responsory, *Pressi malorum*, in honor of Saint Paul, provided that, being truly penitent, after Confession and Communion, they shall visit a church or altar dedicated to the same holy apostle. An Indulgence of One Hundred Days once a day.

JULY.

2. *Visitation of the Blessed Virgin Mary.*—A Plenary Indulgence to the Confraternity of the Rosary, V.; to the Living Rosary; to those enrolled in the Confraternity of the Scapular of

Mount Carmel, who communicate in the chapel of the confraternity. An Indulgence of Seven Years and Seven Quarantines to the Blue Scapular, as well as for chaplets, crosses, medals, etc., indicated on January 6, § I; likewise to the Confraternity of the Sacred Heart of Jesus, V.

13. *Translation of Saint Teresa.*—An Indulgence of Twenty Years to the Blue Scapular.

14. *St. Bonaventura, Doctor.*—*An Indulgence of Seven Years and Seven Quarantines to the Society of Good Books, V.

16. *Our Lady of Mount Carmel.*—A Plenary Indulgence to all invested with the Scapular of Mount Carmel; to the Living Rosary, V.

Novena, as on January 16.

19. *Saint Vincent of Paul.*—*A Plenary Indulgence to the associates of the Work of the Holy Infancy, on condition of praying for its extension.

20. *Saint Jerome Emiliani.*—A Plenary Indulgence to-day or within the octave, V., for those who recite every day in the year, "My sweetest Jesus, be not my Judge, but my Saviour."

22. *Saint Mary Magdalen*.—A Plenary Indulgence to the Archconfraternity of the Holy and Immaculate Heart of Mary.

25. *Saint James, Apostle*.—As on February 24.

29. *Saint Anne*.—A Plenary Indulgence to the faithful who recite ten times a month the prayer, "Hail, full of grace," etc., V.

27 to 30.—As on June 20.

31. *Saint Ignatius of Loyola*.—A Plenary Indulgence to those who visit a church of the Jesuits.

AUGUST.

1. *Saint Peter's Chains*.—As on June 20.

2. *Portiuncula*.—A Plenary Indulgence as many times as the faithful visit any church of the Order of St. Francis from first Vespers to sunset.

6. *Commencement of the Novena for the Assumption*.—An Indulgence of Three Hundred Days every day for the prayers indicated in the *Raccolta*, p. 284, or in the collection by Falcone.

15. *Assumption*.—As on February 2.

16. *Saints Hyacinth and Alipe*.—An Indulgence of Forty Years to the Blue Scapular. An Indulgence of Thirty Years and Thirty Quarantines, as well as for the six following days, to those who shall visit a church of the Carmelites.

20. *Saint Bernard, Doctor*.—*An Indulgence of Seven Years and Seven Quarantines to the Society of Good Books, V.

24. *Saint Bartholomew, Apostle*.—As on February 24.

25.—As on February 25.

27. *Transverberation of Saint Teresa*.—A Plenary Indulgence to the Blue Scapular.

28. *Saint Augustine, Doctor*.—A Plenary Indulgence to the Blue Scapular; *to the Society of Good Books, V.; an Indulgence of Three Hundred Days for the first day of the novena for the Nativity, to those who recite the prayers indicated.

30. *Saint Rose of Lima*.—First day of the novena for the Nativity. An Indulgence of Three Hundred Days every day, as on November 29.

31. An Indulgence of Three Hundred Days for the novena.

SEPTEMBER.

2 and 5.—An Indulgence of Twenty Years to the Blue Scapular.

8. *Nativity*.—As on February 2.

21. *Saint Matthew, Apostle*.—As on February 24.

24. *Our Lady of Mercy*.—A Plenary Indulgence to the Living Rosary, V.

25. As on February 25.

30. *Saint Jerome, Doctor and Confessor*.—*An Indulgence of Seven Years and Seven Quarantines to the Society of Good Books, V.

OCTOBER.

2. *Guardian Angels*.—A Plenary Indulgence to the Blue Scapular; *to the Association of the Work of the Holy Infancy, on condition of praying for its extension; for the prayer, "Angel of God," etc., in honor of the Angel Guardian, recited morning and evening, all the year.

8. *Saint Bridget*.—A Plenary Indul-

gence at the hour of death to those who usually recite, at least once a week, the Chaplet of Saint Bridget, V.

10. *Saint Francis Borgia*.—A Plenary Indulgence for a visit to a Jesuit church.

16 and 21.—An Indulgence of Twenty Years to the Blue Scapular.

21. *Saint Seurin*.—*An Indulgence of Seven Years and Seven Quarantines to the Society of Good Books, V.

23. *Jesus of Nazareth*.—A Plenary Indulgence to those who recite frequently, during the year, the hymns and psalms in honor of the Most Holy Name of Jesus.

24. *Saint Raphael, Archangel*.—A Plenary Indulgence to those who recite each day the Angelic Chaplet.

25 —As on February 25.

28. *Saints Simon and Jude, Apostles*.—As on February 24.

NOVEMBER.

1. *All Saints'*.—A Plenary Indulgence to the members of the Confraternity of the Sacred Heart of Jesus if they visit a church where it is erected, if

possible; otherwise the confessor can change it; to the Confraternity of the *Bona Mors*, V.; to the members of the Living Rosary who have recited their decade for a month, V. * An Indulgence of Seven Years and Seven Quarantines if they recite it on this day. To the possessors of a chaplet, crucifix, cross, medal, or statuette, as on January 6.

2. *All Souls' Day*.—A Plenary Indulgence to the members of the Confraternity of the Sacred Heart, as on All Saints' Day. On this day, or on one of the seven following days, to the Archconfraternity of the Dead established at Rome, V. On this day all priests enjoy the Indulgence of the privileged altar.

4. An Indulgence of One Hundred Days for the first day of the novena in honor of Saint Stanislas Kostka.

11. *Saint Martin, Bishop and Confessor*.—*A Plenary Indulgence for the Archconfraternity to repair blasphemies and violations of the Sunday, established in the church of St. Martin, at Lanoue, to those members who visit

this church, or, in case of hindrance, visit their parish church. This Indulgence may be gained to-day or on one of the seven following days.

12. *Last Day of the Novena to Saint Stanislas.*—An Indulgence of One Hundred Days.

First Day of the Novena in Honor of the Presentation of the Blessed Virgin.—An Indulgence of Three Hundred Days every day during the novena, or on some day in its octave, provided the faithful make use of the prayers from the Collection of Novenas by Falcone.

13. *Saint Stanislas Kostka.*—A Plenary Indulgence for a visit to a church where this feast is celebrated, and prayer made there.

21. *Presentation.*—A Plenary Indulgence to the associates of the Holy Infancy of Jesus, on condition that they pray for the extension of this work; to the associates of the Rosary, V. An Indulgence of Seven Years and Seven Quarantines to the Blue Scapular; to the Confraternity of the Sacred Heart, V.; to the possessor of a chaplet, cross, medal, etc., as on January 6.

29. *First Day of the Novena in Honor*

of the Immaculate Conception.—An Indulgence of Three Hundred Days each day, and a Plenary Indulgence once, during the novena, or the eight days which follow it, if, in making it, the Collection of Novenas by Falcone is used. An Indulgence of Three Hundred Days each day and a Plenary Indulgence either on the feast itself or on some day in its octave, if the prayers of the novena in the Raccolta are used, and if, on the day of gaining the Plenary Indulgence, the faithful pray to God and Mary according to the intention of the Pope.

30. *Saint Andrew, Apostle.*—As on February 24.

Triduo for the Propagation of the Faith.—As on April 30.

DECEMBER.

An Indulgence of Ten Years and Ten Quarantines on the first, second, and fourth Sundays of Advent, for the Roman Stations. An Indulgence of Fifteen Years and Fifteen Quarantines on the third Sunday.

3. *St. Francis Xavier.*—A Plenary Indulgence for a visit to a Jesuit

church; * to the Work of the Holy Infancy, if the members pray for its extension; to the Propagation of the Faith, V., as on May 3.

4. *Saint Peter Chrysologus, Doctor.*—* An Indulgence of Seven Years and Seven Quarantines to the Society of Good Books, V.

7. *Saint Ambrose, Doctor.*—* An Indulgence of Seven Years and Seven Quarantines to the Society of Good Books, V.

8. *Immaculate Conception.*—As on February 2. A Plenary Indulgence likewise to the members of the conferences of Saint Vincent de Paul, provided they communicate at the Mass celebrated for them and take part in the general assembly.

24. *Christmas Eve.*—An Indulgence of Fifteen Years and Fifteen Quarantines for the Stations. (See January 1, § III.) A Plenary Indulgence at the end of the novena made by those who wear the blue scapular. To all the faithful who recite the Divine Office, or assist at it in some church, an Indulgence of One Year for the first Vespers, Matins, and Lauds.

25. *Christmas.*—* A Plenary Indulgence to the associates of the Work of the Holy Infancy, to be gained once from Christmas to the Purification: children who have not yet made their first Communion can gain it without communicating; to the Congregations of the Blessed Virgin; to the Confraternity of the Rosary, visit in the chapel of the Rosary; to the Living Rosary, V.; to the Blue Scapular; for chaplets, medals, crosses, etc., as on January 6, § I; for the novena; for the exercise indicated on February 25; to those who have the habit of assisting at the Catechism or of teaching others the Christian doctrine, of assisting devoutly at the sermon or of making it; to the Confraternity of the *Bona Mors*, V. An Indulgence of One Hundred Years for assisting at Mass or Vespers. An Indulgence of Forty Years for each of the hours of Prime, Tierce, Sext, None, and Compline.

Stations.—An Indulgence of Fifteen Years and Fifteen Quarantines from the midnight Mass to that of daybreak; the remainder of the day a Plenary In-

dulgence for the confraternities indicated on January 1, § III.

26. *Saint Stephen, First Martyr.*—Stations, as on January 1, § III. An Indulgence of Seven Years and Seven Quarantines for the decade of the Living Rosary which the associates recite.

27. *Saint John, Apostle.*—As on February 24. Stations, as on January 1, § III., with an Indulgence of Thirty Years and Thirty Quarantines.

CHAPTER III.

INDULGENCES WHICH ARE GRANTED PERIODICALLY EACH WEEK, EACH MONTH, AND EACH YEAR.

EACH WEEK.

A Plenary Indulgence once a week on the day of reunion, indicated by the statutes, rules, or the custom of the Congregations of the Blessed Virgin, called *Prima Primaria*, or of other congregations erected elsewhere, or to be erected; provided the associates, having confessed and communicated, visit the

church or chapel, oratory, or the place of their congregation and their respective confraternity, and pray for the intention of the Holy Father.

Every Monday.—An Indulgence of Seven Years and Seven Quarantines to those who wear the blue scapular of the Immaculate Conception and make a visit to the Blessed Sacrament.

On the First Monday of the Month.—An Indulgence of Seven Years and Seven Quarantines to the Archconfraternity for the Relief of the Souls in Purgatory established at Rome, V.

Every Tuesday.—An Indulgence of One Hundred Days once a day to the faithful who recite the prayer of this day for the souls in Purgatory, followed by *Our Father*, *Hail Mary*, and *De profundis*, and pray some time for the intention of the Pope.

Every Wednesday.—An Indulgence of Three Hundred Days for those invested with the scapular of Mount Carmel who abstain from meat on this day.

First Thursday of the Month.—A Plenary Indulgence for the prayer, "Look down, O Lord, from Thy sanctuary,"

etc., recited to-day before the Blessed Sacrament. An Indulgence of Seven Years and Seven Quarantines when recited on another Thursday, kneeling before the Blessed Sacrament, after Confession and Communion. An Indulgence of One Hundred Days, if recited with a contrite heart on other days.

Every Friday. — An Indulgence of One Hundred Days to the members of the Confraternity of the Blessed Sacrament who visit the church where a confraternity of this name is established. *An Indulgence of Seven Years and Seven Quarantines to those who, invested with the red scapular of the Passion, receive Holy Communion and recite five times the *Our Father*, *Hail Mary*, and *Glory be to the Father*, while devoutly thinking on the Passion of our Lord Jesus Christ; * a Plenary Indulgence if they meditate for some time on the Passion, and pray likewise for the ordinary intentions. Those who are lawfully hindered on Friday may gain this Indulgence by transferring Confession and Communion to the following Sunday.

Third Friday of the Month.—An Indulgence of Seven Years and Seven Quarantines to those who wear the blue scapular, provided they go to Communion.

One Friday of the Month.—A Plenary Indulgence to the Apostleship of Prayer, on condition of Confession, Communion, and a visit to the parish church.

One Friday or Sunday in the Month, at the choice of the associates of the Confraternity of the *Bona Mors* who communicate in the church where it is established, provided that on this day they assist devoutly at the exposition of the Blessed Sacrament; an Indulgence of Seven Years and Seven Quarantines if they assist devoutly at the exposition of the Blessed Sacrament, when it takes place on the Friday or Sunday noted above, praying there for the ordinary intentions of the Church.

First Friday or Sunday of the Month.—The members of the Confraternity of the Sacred Heart of Jesus may gain a Plenary Indulgence if they have recited every day the *Our Father, Hail Mary, Creed,* and “O sweetest Heart

of Jesus! I implore that I may ever love Thee more and more," provided they go to Confession, receive Communion, and pray for the intention of the Pope.

Every Saturday.—*An Indulgence of Five Hundred Days to all the faithful who assist devoutly at the Mass celebrated every Saturday in honor of the Most Holy and Immaculate Heart of Mary in the oratory or church of the archconfraternity of that name, and pray there for the conversion of sinners.

An Indulgence of Three Hundred Days to those invested with the scapular of Mount Carmel who abstain from meat on this day.

EACH MONTH.

On any Sunday whatever in the Month.—A Plenary Indulgence for those invested with the brown scapular who assist at the procession made one Sunday of each month by this confraternity, with permission of the Ordinary of the place, if, having confessed and communicated, they pray there devoutly.

For the union of three persons in honor of the Blessed Trinity who, at three different hours, in the morning, afternoon, and evening, recite together or separately, each time, the *Glory be to the Father* seven times, and the *Hail Mary* once, with at least contrite heart, the following Indulgences have been granted: an Indulgence of One Hundred Days once a day, an Indulgence of Seven Years and Seven Quarantines each Sunday, and a Plenary Indulgence on two Sundays of the month, provided that the recitation of these prayers has been daily, V. *An Indulgence of Seven Years and Seven Quarantines to the associates of the Living Rosary who recite the decade assigned on Sundays and on festivals, comprising those on which there is no obligation to hear Mass. (See also the Sundays in the following article.)

FOR A PARTICULAR SUNDAY OF THE MONTH.

First Sunday of the Month.—A Plenary Indulgence to those who wear the blue scapular; to the members who

visit the church of the confraternity, or the chapel of the Rosary, or who assist at the procession.

If the Plenary Indulgence indicated on Friday for the members of the Confraternity of the Sacred Heart has not been gained, it may be to-day.

Third Sunday of the Month.—A Plenary Indulgence to the members of the Confraternity of the Blessed Sacrament who assist at the procession on this day, and who visit a church or public oratory, and there pray for the intention of the Pope; to all the members of the Living Rosary who recite the assigned decade every day, at least for a month, except when legitimately hindered, V.

Last Sunday of the Month.—A Plenary Indulgence to the faithful not inscribed in the Confraternity of the Rosary who have recited in company with others the third part of the chaplet at least three times a week, V.

ON ANY DAY IN THE MONTH.

A Plenary Indulgence to the members of the Confraternity of the Sacred

Heart of Jesus who have recited each day the *Our Father, Hail Mary, Creed,* and aspiration. Another Plenary Indulgence is, moreover, granted to those who are affiliated to the Archconfraternity at Moulins. An Indulgence of Five Years and Five Quarantines to those invested with the brown scapular who, after Confession and Communion, pray for the Pope's intentions. An Indulgence of Seven Years and Seven Quarantines to the members of the Society of Good Books, who assist at the Mass celebrated once a month for the benefactors of this work.

On Two Days in the Month.—A Plenary Indulgence to the members of the Archconfraternity of the Holy and Immaculate Heart of Mary, V.: in case of infirmity or other impediment, the confessor can replace this visit by some other work; to the Association of Zeal; to those inscribed in the Work of the Propagation of the Faith who visit the church or public oratory of the association, or their parish church. Twice a month, the Indulgence of the Seven Basilicas at Rome, provided that those who wear the blue scapular pray be-

fore the seven altars erected in a church of the Theatines; and in a place where there are no churches of this Order, one where they will find an altar of the Blessed Virgin. For the same, the Indulgences of the Holy Sepulchre and of the Holy Land twice a month, by praying in this church.

EACH YEAR.

A Plenary Indulgence on the anniversary of the baptism of every associate of the Archconfraternity of the Holy and Immaculate Heart of Mary, to all associates who daily recite the *Hail Mary*, in honor of the Holy Heart of Mary, for the conversion of sinners, and receive the Sacraments. A Plenary Indulgence once a year to those who wear the blue scapular; they can gain another Plenary Indulgence by making the spiritual exercises of the retreat.

A Plenary Indulgence once a year to the division or the decury of the members of the Propagation of the Faith; to those who have recited the prayer, "May it be done," etc.; for the

Angelus; to those who have recited at least the third part of the Rosary every day.

CHAPTER IV.

INDULGENCES AT THE HOUR OF DEATH.

Conditions: to be resigned to death; to receive Confession and Communion, if possible; to say with the lips the Holy Name of Jesus; if unable to do this, to invoke it at least with the heart.

A Plenary Indulgence for those who have frequently recited the Acts of Faith, Hope, and Charity; the prayer, "May it be done," etc.; the prayer to the Angel Guardian; the Holy Name of Jesus; to the possessors of chaplets, rosaries, crosses, crucifixes, statuettes, or indulgenced medals, who have done what is indicated on January 6, § I.; to the Work of the Propagation of the Faith; to the Confraternity of the Blessed Sacrament; to the Archconfraternity of the Holy and Immaculate Heart of Mary; to the Congregations of the Blessed Virgin; to the Society of Good Books, etc.

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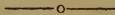
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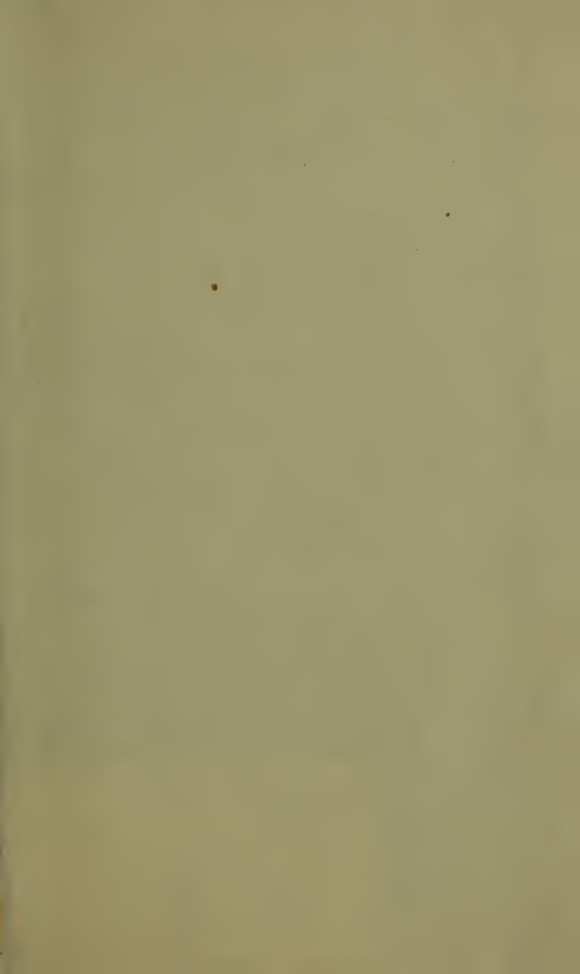
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